THE SAINTS TRAVEL To the Land of CANAAN.

WHEREIN IS DISCOVERED Seventeen falſe Reſts below the ſpiritual Coming of Chriſt in the Saints.

Together with a brief Diſcovery of what the Coming of Chriſt in the ſpirit is; who is the alone Reſt and Center of Spirits.

By R. WILKINSON. A Member of the Army.

Ariſe ye and depart, for this is not your Reſt, becauſe it is poluted; it ſhall deſtroy you, with a ſore deſtruction, Mic. 2. 10.

There remaineth therefore a Reſt to the People of God, Heb. 4.9.

London, printed for *Giles Calvert*, at the black *ſpread-Eagle* at the Weſt end of *Pauls*, 1650.

To the Reader.

Friend and Christian Reader, It is the property of divine truth after it is manifested in the spirit, to inflame a soul with it, and to swallow up the spirit in the glory of it; so as it is as impossible for a soul to enjoy truth and not to declare it, as for a man to carry fire in his bosome or mouth, and not be burned. Saints are mightily constrained after they enjoy Truth, from the fire of Love, to declare it. Now I have had sad experience of the waies of my own heart, how I have constantly Rested below God, and so have fallen short of his glory. This being my condition for a long time, though in eve-

ry particular ſeeming to be God, and of God, and in it my condition happy; where I was continually running from mountain to hill, becauſe I knew not the true Reſt. But at laſt it pleaſed the Father of ſpirits to reveal himſelf, and by the ſame to make them manifeſt. Whereupon I have had much wraſtling in my own ſpirit, about putting the ſame ont to publique view; but at laſt was forced to break through much oppoſition in my own heart, and to put it out in his imperfect Form. That if it be the wiſdome of God in the ſame, others by me may learn to beware: yet I would not have bin without the experience of the ſame, ſeeing it is the will of God now to deſſolve it. Wherefore Chriſtian Reader, I ſhall commend theſe enſuing particulars to thee, and thee to the wiſdome of the Spirit, whereby thou mayeſt judge of the ſame in love.

Firſt, If thou canſt cloſe with the ſubſtance of my diſcourſe, and after finding ſome circumſtances which are either contrary

trary to thee, or obstruct to thy principles; yet do not flye out into bitternesse of spirit, against what thou judgest truth, neither against that which thou judgest no truth; but receive the one, and let the other alone, untill God reveal the same unto thee; lest thou be found calling light darknesse, and darknesse light, and speaking evil of things thou knowest not; but in meekenesse judge, and Rest.

Secondly, If thou hast not passed through these, or all these Rests or Dispensations, or hast not as yet attained to many things herein expressed; yet let them have thy charitable thoughts, and do not as most do, fly out against them as Errors, because they are not either within their reach as to high for them, or because they are contrary to their present principles, and so would unbottom them; or because they are not according to what they have been taught, or is experienced in them: But judge of them in love; and where any thing is above thy experience, I wish thou mayest

be ſilent in it, and waite to know it, if it be of God: and if it be too low for thee, let it receive encouragement from thee, as thou haſt paſſed to thy eſtate through theſe Adminiſtrations.

Thirdly, Chriſtian Reader, paſſe by any infirmity thou ſeeſt, either in expreſſion, form or method: look upon them to be a diſcourſe of experience, more to edify, then to pleaſe the fancy, by curioſity of words in mans wiſdome, 1 *Cor.* 2.4.

Fourthly, Do not judge me to deny any thing which I do not here affirm, becauſe I am ſpeaking ſpiritual things within: But look upon it as a ſpirituall, and inward diſcourſe; holding out the two great Myſteries, viz. *The Myſtery of Chriſt made manifeſt in the Spirit within man: and the Myſtery of the creature to himſelfe. Do not think I am going about to deſtroy the low workings of God, I am not:* Neither be *much daunted if God hereby lets thee behold the face of ſelf & falſe Reſts, ſo as it brings thee to a loſſe: But beleeve it, thy greateſt*

loſſe

losse may in time become thy greatest gain: For that which moves me to write these few lines is, that if it be the will of God, Creatures may see the many false waies and Rests below God: That Creatures may not live short of his glory as I have done.

Therefore I shall desire that I may not be mistaken, either in my intentions or expressions, and therefore shall commend this farther to the Reader; First, to take off a scruple which may lye upon many, whether I do deny these seventeen Rests to be dispensations of God, and the way God leades men into their spirituall Rest, which is Christs coming in the Spirit: That I may clear this, and make farther way; I acknowledge, it is Gods way to lead creatures through these particulars: But the corruption of self, and the deceivablenesse thereof, will resemble the leadings of God, and so will labour to live, and keep the soul to rest short of God; & man in going after the wayes of his own heart, may seem to be led by God: But in these particulars I la-

bor to drive on two things, the first to discover unto mẽ, what the way of mans heart is, when it will deceive, and what glory it will appear to the Creature in, untill God undeceive it: so that I am first to undeceive Creatures, in their unsound confidence, concluding their estates to be so high that they are at Rest in God, when they are covered with a covering, but not of the spirit. And though the heart be putting God in the forefront of its actings, yet it is but Jehues *deceit and treachery of spirit. Secondly, I labour to undeceive it, that though it hath attained any, or all these seventeen, and have not had an appearance of Christ spiritually in them, so that they know when, and how, and what Christ infallibly was, that still that soul is but yet in a changable condition: And it may as well be Satans transformings in him, as any dispensation of God to him: and to let the creature know, that though he have passed through all this, yet he wants on thing to be his rest and center; which when it comes, will discover*

cover the truth of all these dispensations: and if they be of God, they shall be dissolved, if they be of self or Satan, they shall be destroyed: So that to unbottom Creatures, that they live not upõ vãity & lyes, & that they may not rest before the true appearance of Christ in the spirit, I have set forth these imperfect lines. Farther, I would not have any think that I deny Scriptures, Ordinances, Christs coming in the flesh, Kingdome after death, or any thing here I have inserted to be false Rests: but that I aim at, is to set all things in its proper place, and to bring soules to see the true center; that they may not misse the one thing necessary, while they are acting beyond their line: in which actings themselves may become cast-aways, and that men may know that neither Scriptures, or Christ in the flesh, Ordinances, or Members of Churches, or the Kingdome after death, or the forms of words in the Letter, or Promises, is the Rest of Saints; but He who is the sum and substance of all, viz. *Christ in the Spirit*

coming in us, to be Life, Glory, Light and Happineſſe to us; and ſo an hope of glory in us This is the Reſt of Saints; but Chriſtian Reader, God now in theſe days is diſcovering the falſe coverings of creatures, and ſo ſtripping them naked; God is bringing men to ſee this great myſtery of ſelf in all its glory: He is annihilating creatures and bringing them to a ſpirituall death: He is laying low mountains, and un-bottoming and un-reſting Creatures; Mens lofty looks He is abaſing: yea He is bringing men who have bin ſtars, and ſomthing in their own and others eyes, even to a loſs and ſilence, confuſion and darkneſs; That now their light is darkneſs, their wiſdome folly, their life death, their enlargements and ſelf-actings hedged up, and they cannot find out any of their former paths; ſo that now they are made to waite in ſilence, as well as the Author of this book was forced to do; and it may be the wiſdome of God, that this particular ſhall be an inſtrument of good, as well in this, as it hath bin before

To the Reader.

before it came in this publick view, to many ſouls, in another manner and method; ſo that I ſhall leave them, to receive at thy hands what cenſure the wiſdom of God pleaſeth to cauſe or permit, wiſhing thy exceeding happineſſe in the Spirit.

Thine in Truth revealed.

R. W.

DEVONSHIRE HOUSE

Severall Rests of Creatures

Discovered, and laid open, below the Coming of Christ in the Spirit, *who is the alone Rest of Saints.*

THE first Rest which we shall speak of is, Civility, or a common restraint of the Creature from the committing of grosse evils: looked upon by the party to be Reformation. This condition or dispensation, speaks deceiveable peace to many a spirit; upon the which seeming good, which pretends to follow this state, the creature resteth and is satisfied. But the reason thereof partly flowes from these following grounds.

1. From comparing himself with others: that is looking upon the grosnesse of mens actions abroad in the world: as namely, swearing and drunkennesse, and the height of all prophanes many spirits live in, where they are in the same condion, *Drinking up iniquity* as if they were drinking up water: & in these particulars hee being restrained, and more civillized then those, he blesseth himself in his present condition, and Rests satisfied with it, as though in it he did enjoy much of God.

2. It flowes from comparing his condition present with what it was: The more grosser his condition was before, the higher it works him into conceit, with the

happines of its present condition. Thus not seeing th purity of God, and the deceitfulnes of its own spir within; he comparing himself with himself is deceiv ed, and so rests satisfied.

3. It flowes from the consideration of the greatne of love (he had before being restrained) to thos grosse evils he is restrained from; together with th greatnes of the power, which he cals the divine powe of God, which thus restraines him, and thus he reasons if God did not highly love me, I should never have re ceived such a power from him as to shake off, and no only so, but to hate and obhorre those grosse sins I s deerly loved, both in my self and others; and now th very practise of them, being as he conceives, hated b him, ads weight to his thus reasoning out the love o God. Another thing which ads weight is, his often pray ing against such particular sins as yet remaines unsub dued; & afterwards these being subdued (he looks upon acceptance with God in this being) he looks upon i as an answer of prayer; and so in the same, he reason out love in this condition.

4. It flowes from the seeming sorrow, which ariseth continually, upon the view of his former condition, which workes a seeming repenatnce and reformation; and from the sorrow he hath for his former condition; now having a work of Reformation, he Rests under the notion of happinesse; yet not all this time brought home to see the grosnesse of his heart within; but meerly washing the outside, *Luke* 11. 39. and being a whited wall, glorious without, it is all he looks for, or seeks after. But Satan and mans heart will suffer the creature to act so farre, and propound such waies to himself, as in the same to bring the soul into a state of security, where it may rest under the consideration of being happy; and not without some visible ground, apparent both to the creature thus deceived, and the

World

World who are not spirituall discoverers: But alas, what is it for any to be instruments to pull down, or to be restrainers from Idolatry without, when indeed there is remaining the cause of all Idolatry of Spirit within: To be outwardly drunk no more, & yet to be drunk with the high conceipts of himself, which is neither *with* wine nor strong drink; its *worse* for a man to have the branches broken down, before the root be pulled up: for a man to be seemingly a Saint, & a devil within, in this estate there is no sure Rest: but *thus it is most commonly* with men, they conclude they *are* happy, if they have but the least appearance of it in a visible restraining of them from gross evils: & in this they appear to themselves and others men reformed; & so new creatures, when indeed they *are* stil in their blood, though they have escaped *the* common pollution of the World, through a general knowledge of Christ, which is no sure cause of Rest, until there be a particular knowledge of him, by which the creature is cleansed from all pollutions both of flesh & spirit, which makes the heart upright before God, from this inward knowledge of God, which carries up the spirit of a spirituall man into God, where he comes to be truly centred up in God: so that the heart and Satan, being deceitful, as to suffer the creature to escape the common pollutions of the World, so that it may but there keep the Creature.

And seeing in this estate of darknes none can truly judge of its condition aright, until *the* true light *come* in, which makes all things manifest: Then it behoves souls in this estate, though to themselves *never* so *seemingly* glorious, not to rest satisfied with, or content it self in it, as though it did enjoy *God*, in the same manifested; but to wait for a higher dispensation; and then the truth of this dispensation shall be discovered whether it be of God or man; if of God, it shall be

happines of its present condition. Thus not seeing the purity of God, and the deceitfulnes of its own spirit within; he comparing himself with himself is deceived, and so rests satisfied.

3. It flowes from the consideration of the greatnes of love (he had before being restrained) to those grosse evils he is restrained from; together with the greatnes of the power, which he cals the divine power of God, which thus restraines him, and thus he reasons, if God did not highly love me, I should never have received such a power from him as to shake off, and not only so, but to hate and abhorre those grosse sins I so deerly loved, both in my self and others; and now the very practise of them, being as he conceives, hated by him, ads weight to his thus reasoning out the love of God. Another thing which ads weight is, his often praying against such particular sins as yet remaines unsubdued; & afterwards these being subdued (he looks upon acceptance with God in this being) he looks upon it as an answer of prayer; and so in the same, he reasons out love in this condition.

4. It flowes from the seeming sorrow, which ariseth continually, upon the view of his former condition, which workes a seeming repenatnce and reformation; and from the sorrow he hath for his former condition; now having a work of Reformation, he Rests under the notion of happinesse; yet not all this time brought home to see the grosnesse of his heart within; but meerly washing the outside, *Luke* 11. 39. and being a whited wall, glorious without, it is all he looks for, or seeks after. But Satan and mans heart will suffer the creature to act so farre, and propound such waies to himself, as in the same to bring the soul into a state of security, where it may rest under the consideration of being happy; and not without some visible ground, apparent both to the creature thus deceived, and the

World

World who are not ſpirituall diſcoverers: But alas, what is it for any to be inſtruments to pull down, or to be reſtrainers from Idolatry without, when indeed there is remaining the cauſe of all Idolatry of Spirit within: To be outwardly drunk no more, & yet to be drunk with the high conceipts of himſelf, which is neither *with* wine nor ſtrong drink; its *worſe* for a man to have the branches broken down, before the root be pulled up: for a man to be ſeemingly a Saint, & a devil within, in this eſtate there is no ſure Reſt: but *thus it is moſt commonly* with men, they conclude they *are* happy, if they have but the leaſt appearance of it in a viſible reſtraining of them from groſs evils: & in this they appear to themſelves and others men reformed; & ſo new creatures, when indeed they *are* ſtil in their blood, though they have eſcaped *the* common pollution of the World, through a general knowledge of Chriſt, which is no ſure cauſe of Reſt, until there be a particular knowledge of him, by which the creature is cleanſed from all pollutions both of fleſh & ſpirit, which makes the heart upright before God, from this inward knowledge of God, which carries up the ſpirit of a ſpirituall man into God, where he comes to be truly centred up in God: ſo that the heart and Satan, being deceitful, as to ſuffer the creature to eſcape the common pollutions of the World, ſo that it may but there keep the Creature.

And ſeeing in this eſtate of darknes none can truly judge of its condition aright, until *the* true light *come* in, which makes all things manifeſt: Then it behoves ſouls in this eſtate, though to themſelves *never* ſo *ſeemingly* glorious, not to reſt ſatisfied with, or content it ſelf in it, as though it did enjoy *God*, in the ſame manifeſted; but to wait for a higher diſpenſation; and then the truth of this diſpenſation ſhall be diſcovered whether it be of God or man; if of God, it ſhall be

dispelled by a higher; if of man or Saran, it shall be destroyed: So that to Rest upon this estate, though attained from God; though it should prove a dispensation of God, it would be a Rest much below the Center of the soul, which is God.

The Second false Rest.

THe second Rest most commonly of Souls, after a common restraining the Creature from grosse evils, is a work seeming to the Creature something higher: and that is in obedience unto what the *Law* of God requires.

The first is, A negative Obedience from something. The second, is an affirmative Obedience to something; and this seems to the Creature to go beyond the other and so become a surer foundation of Rest: when indeed it is all one with the other, and still short of the true Rest: And here comes it to passe, that in this dispensation man hath no longer peace, then he acts sutable to the Law; break the Law, and it breaks the neck of the *Souls* peace: Keep it, & it keeps the Soul in peace.

And secondly, in this condition it comes to passe, that the Creature is wholly cast down, and begins to question all he hath, yea, the very foundation of all: when in the least manner he doth transgresse. But still the soul is in a very low and empty dispensation: but mans obedience to the Law (wherein he intends by his obedience to it, to get happinesse and life from it) flowes from these particulars following.

1. From a convincement of his misery out of God, in which he sees a want of God; upon which he runnes unto the Law, being convinced by it, to see what is required of it. He now resolves, makes Covenants, Vowes, renewes them often, and purposeth to do what he

Law

Law requires: To this end he sals aboard of praying reading, keeping Sabbaths, and spends nights and daie, in labouring to attaine to what the Law requires And.

1. The Law requiring, as the principall part of it, Love. Now this is the daily complant of such a soule in this dispensation: Oh that I could love God, then I could believe God loved me: then it being the principal part of the Law, I could believe it were fullfilled either in me or for mee; then should I enjoy peace, and Rest in my spirit; not knowing that our love to God uowes from the manifestations of Gods love in us; not considering that the law is fullfilled by another; not knowing that peace and rest flowes from the enjoyments of God; and not from furable Quallifications to the Law of God: but now, when the soul hath, as he conceives, got so much love to God, as partly the Law of God requires; it Rests, concluding this, That love to God is an infallible Token of Love from God: Yet not knowing that the way to judge aright of my love to God, is from the enjoyments of Love from God: And here lies the great deceit of many spirits. Again, The Law requires Sabbath keeping, and many such like comands are required: The soul cries, Oh that I could keepe the Sabbath. Oh that my heart could keep close with God upon that day: and here the soul labours to bring his heart into that frame, not to think his own thoughts or speak his owne words; whereupon he sets a praying in the morning, and exercises himselfe in all duties agreable to the day: now if he keep the day so exact, as he thinkes the Law requires, he Rests with much peace: but if he be dead, and cold, and unprofitable in these Dispensations he imployes himselfe in then he can have no peace all the week, but is mourning and grieving he hath broke the Law: and here is partly the frame of such a spirit.

And the second cause of his thus acting is, from an apprehension of wrath, and a condemning conscience, and hell within, it would doe any thing to asswage the wrath and fire of hell in his owne conscience: What would not a soule doe or attempt, to remove the same being at present too heavy for the soul to bear: now it would do any thing to stoppe the mouth of a condemning conscience, though it will pretend what it doth is for no such matter: but the flatterings of the heart, and the glosse it puts upon the actions of the Creature in this Dispention.

Now the soul not discerning satisfaction given to God by another: it labours therefore to satisfie God for the breach it hath made betwixt it and God; though I say the heart here will glosse its actions, and say to the contray. But now it seeing a breach, this breach must be made up before there can be peace: Now the soule not seeing the breach made up by Christ, he labours to make up the breach by his actuall obedience to the Law of God: And therefore is it that men teach this Principle: The way to attain grace and favour with God is, by such a humiliation or sorrow as they call God: And here they prove Ægyptian Taskmasters, to set the Creature upon doing, when he hath no straw to work withall, *Exod.* 5. 13. 14. And this is usuall with Creatures in this Dispensation, when they see themselves in bondage, to get freedome by doing.

And so comes it to passe many breake prison before they be set free by the Spirit: As for instance, when the soule can finde such a Qualification in him, or such frame of Spirit in him, as the Law requires, having long time laboured for it, he judgeth himself to be set free by Christ, when it is but a conceited freedome, an effect of his obedience: and not as an effect of the obedience of Christ revealed to him in the Spirit. And

in this particular the Creature is like a horse that is fallen into a bogmire, he labours to plunge himselfe out lest he perish there, and indeed plunges himselfe faster in, and brings himselfe into a nigher way of perishing: Thus the Creature seeing himselfe falne into misery and bondage, he labours and plunges to free himselfe, untill he plunges himself into higher bondage: and as the horse will not give over, and lye still until he hath wearied himselfe, no more will the soul cease acting to free himself, untill he be wearied and worne out of breath: And then he shall be forced to wait until He who delivers Saints out of the pit where no water is, come and deliver his Spirit out of its slavery and bondage. And also in an estate of darkneſſe the like, the Creature labours for light, and being incompassed about with pits on every side, and being in darkneſſe he will not stay until the Light come, or the day dawn; but at last for want of a Guide, which is the Spirit, he fals into the pit, where he lies more sadder then ever. John 16. 15.

These are the common, though sad effects of those who run before God leades them, and either the Creature Rests after he hath attained qualifications suitable to the Law, or else brought up into a higher obedience to the Law: or he remaines sensibly miserable of the greater misery in it then before: which though it be more sadder to the apprehension, yet it is the way of God in the Creature, thus to frustate the expectation of the Creature in its labouring to work happineſſe for it self, until happineſſe be revealed within it.

The Third cause is, from the principle of Nature and here the Covenant of works is most sutable to the principles of Nature: Nature would alwaies be doing, though in its doing, it instead of acting to God, is acting from God: For it is impossible that man can truly act to God, before there be an acting of God in him. So

that man cannot ascend up to God, before there be descending of God into the soul; which Descendings I call a reall manifestation of life within man, which is God; being a Fountaine breaking forth againe from man unto God: And before that, though soules act never so gloriously, yet they are but *Adams* running away from God, and from the principles of Nature, clothing themselves, Gen. 3. 8. Which in time, though man Rest upon it, proves selfe righteousnesse, or a righteousnesse according to the Law, and not the righteousnesse of God by faith; and so his Rest and peace shall be taken from him, and destroyed in him.

4. The cause from which his thus acting flowes, is from self-love; and this will go beyond any thing formerly mentioned. Self-love in the gaining of its own ends, will thinke nothing too difficult to attempt, nothing too deare to part withall, unlesse the things we are now speaking of, which is mans selfe. When a man is swallowed up with selfe, instead of being swallowed up with God: whatsoever the creature is put upon, when swallowed up with God: this creature thus led forth out of self-love, will resemble the same, if not goe beyond it: nothing that stands in the way of the Creature thus possessed, is too deare to it, or too hard to attempt it. Put *Jehu* upon pulling down Idols, it made him very zealous, it made the Scribes and Pharisees give almes, and spend themselves, and suffer theirs to be spent, to attain their ends: It will put a man upon fasting much, praying often; yea if it be to hazard life or liberty, it is free, if it may but accomplish its owne ends: which is most commonly from a convicted happinesse or glory, either inward from God, or outward from man: Self sees a promise of life and happinesse handed out in the Law to those that keep it: as namely, Doe this and live: it never considers what it could doe, and now can doe: but now it labours to try what may be done that an undone soule

may be made happy: Oh the consideration of happinesse doth so affect a soule convinced of the want of it; that as the love of God enjoyed, doth draw out that soule that enjoyes it too make for God: so this soule possessed with the love of selfe, doth draw out the Creature; not out of himselfe, yet to do or act any thing, that may procure happinesse to it selfe: Also self-love in this particular, would not freely have all from God, nor would it be beholding to God for all: then it should have nothing to glory in but God: Witnesse those cryings out: Must the Creature do nothing; must he not take paines with his own heart to prepare it for God? Must not the creature seek, and knock, and pray, and be prepared for Christ? Not considering it must be a meer passive; Goe through the sufferings of Christ, or rather to have fellowship with him in his sufferings: that is, to be subject to the will of God, and to suffer God to dispose, order, or burne up in the Creatures spirits as he pleaseth; onely the soul to be a patient in the workings out of life, untill he can act from the enjoyments of it: The Lords way is to destroy, or burne up all the creatures preparations for God, and all that stuffe the creature hath within him, or attained by him; and strips the Creature naked of all, either in him or done by him, and brings him as an empty soul to him who is the Fountain of life; and to be revealed in him. Now to take away an objection, which is, that the Creature must labour, though not for life, yet for a manifestation of life. To this I answer; that the life whereby man acts to God, is by the power of life revealed from God; for before it be revealed, man is dead; it is the revealing of life into man, which gives life to man: So that man can neither truly act for life, or the manifestation of it, before man be made alive by it, which is not before the manifestation of Christ, which is life to the soul. Secondly, That

as mercy and love was prepared freely of God in Christ without the Creature, so it is to be revealed freely by Christ in the Creature, and after it be revealed in man, It is that grace which is in man, acts out from man unto God. That occasioned these words from *Paul, Yet not I, but the grace of God which was with mee,* 1 Cor. 15. 10. Then let these following particulars be considered of.

1. That man who doth obey God, though his obedience be never so seemingly glorious; yet if he Rest upon, and be satisfied with it, he Rests below the true Rest, which is God. For though the Creature yields obedience to the Law, or any other Truth, as the Truth requires: yet he is not to Rest upon it, though it be of, and from the Lord it being flown from that which is to be the souls Rest.

2. That soul who being convinced of the want of, and its misery without God; and from this labours to get God, by acting to God, though his action be never so glorious, it being to get his person acceptable, from the glory of his action, and Rests here conceiving the acceptation of his person from the glory of his action, that mans Rest and Conceptation is false.

This was the reason why *Abels* Sacrifice was acceptable, and *Cains* was not, because *Abels* person was acceptable, and *Cains* was not; for *Cains* action was as seemingly glorious as *Abels* was. But the acceptation of an *action* must flow from the acceptation of a person. It is not, nor cannot be, that any mans person can be accepted with God, from the glory of any of the Creatures actings to God. Then it should be of works, and man hath some thing to boast of. Neither is my obedience to God a true evidence of my enjoyment of God, and acceptance with God. For the young man in the Gospel, who was nigh to the Kingdome of God, did yeeld obedience to the commands of God; and yet he wanted

wanted that one thing necessary, which was to be the Rest of his soul.

3. That the Resting upon any obedience to God performed in the exactest manner by the Creature, will bring nothing but death and sorrow to the creature in due time: When a man kindles a fire, and Warmes himself in the sparkes thereof: God upbraids the creature thus by telling him, his end should be to *lye downe in sorrow*. That is, When God comes to appeare upon any soul in love, he burns up all these false Rests the creature hath been making for it self. That is, What the creature drawes comfort from to himself, if it be from the glory of any action: that is, for a man to kindle a fire, and warme himself in the sparkes or fire he himself hath kindled Isai. 50. 10, 11.

Now God at last brings the creature to see the vanity of all his own actions; and upon this there is nothing but death to what he hath been living upon, and sorrow annexed for his thus living upon it, and Resting in it.

Therefore consider; No acting forth of the creature to God, before the creature receive a divine power from God, is acceptable with God; for God accepts of no obedience, but either that which he did by Christ for us, or by Christ in us.

Now a man may doe great things by a power of Nature, Which I call a power of God in its dispensation: Which power or from which power, a man acts in a way to God: that is, seemingly to God and for God; but in conclusion proves not so; now God approving of no action by us, unlesse it be from the fountaine of himselfe in us.

And seeing our actings to God are changable, and may seem to perish though never so rare: It is no sure Rest for any soul: onely he who is unchangable in us, must be revealed to us, before any true Rest can be received by us.

Now

Now the condition of a Soul in these low dispensations is like unto a man affrighted by an enemy, and being so he labours to preserve himselfe from death by him; he runs to secure himself; at last he findes to his apprehension a place of Rest and safety, he being almost weary; afterwards it appears not so to be, but his adversary pursues him, so that he is not safe; and so from place to place he runs to get shelter, he finding none, he is forced to yield himself up to the mercy of his adversary, So it is with a Soul seeing God to be his enemy, he flyes as *Adam* did, thinking to secure himselfe and cover himself; but God pursues the Soul and findes him out, where the Soule not finding any safe Rest, yields himself freely with trembling and feare up unto God, to be at the mercy of God.

God (as I may say) pursues a Soule; and when it would be Resting upon any thing below himselfe, he drives it from its station, and so man runs from Rest to Rest, and every Rest he makes is more glorious then another: But God speaks unto the Soule, as he did to the Apostles, *Arise, let us go hence*, John 14. 31. as if he should say, You would be Resting in this condition, but it is not a condition of Rest and safety, I will bring you higher, and that shall be when I will discover my self in the Spirit, that you shall not Rest upon my flesh as I am in a shape; but upon me as I will be transfigured before you, or rather in you in the Spirit: So as now Arise, and go up, that is, higher. So also is God most commonly saying to such Soules, *Arise, this is not Your Rest*, Mic 2. 10 if thou stay here it shall destroy thee *with an utter destruction*. Therefore to conclude, This man runs from mountain to hill, and forgets his Resting place, untill God hedgeth up his waies, and makes the soul at length Rest in himself.

The

The third false Rest.

THe next Rest of a Soul below the true Rest is, The excellency of Gifts. which do so mightily adorne the Creature, as thereby the Creature is led into high conceits of the glory and excellency of its condition. The first part or Gift we shall speak of is Knowledge.

Multiplicity of Knowledge, is such a rare Part, as makes a man seem much like a Saint: not carnall in the matters of the world, but spirituall, conceived in the matters of God: and this doth mightily puffe up the Creature. And indeed much knowledge attained in the notion, unlesse it be experimentall, there is an impossibility to keep the soul from Resting in it, or being puft up with it, And.

First of all I shall discover, how most commonly the Soul attains this. The first is, from a quick apprehension in the understanding of things, which is a common gift in nature; which is a ready way to attaine much knowledge, together with an enlaged capacity that he can receive and keep what he apprehends, so as he comes to gather in knowledge a pace into the notion; so as the Soule glorieth the most in the improvement of that gift or part in which he doth the most excel. This Creature he is very fluent in discoursing of the best things, and will be alwaies delighting most, in arguing of those things that he hath the most knowledge in: and he being very gallant in discourse, gathers knowledge in every thing he undertakes; and here he glories to overcome any with argument. Or.

Secondly, To be adored, or had in high estimation for this his knowledge. And this applauding of him, makes his estimation of the glory of his own condition to be heightened; & here he looks upon himselfe to be a Saint in glory, he having these parts of knowledge, makes him as often argue against truth as for it, that others

others may ſee the wit and knowledge he hath; & by ſtrength of wit be able to ſpeak of higher things, then thoſe who ſweetly enjoy God: Yea, for parts of knowledge goes beyond, & by all is preferred before them: Now having thus attained knowledge in the head though he doe not experience the ſame, he Reſts ſatisfied in his condition.

Secondly, Knowledge which man Reſts upon, is a knowledge got by paines & diligence of things without him. That which is got by much paines, the Creature is more apt to Reſt upon: ſo as for the notionary knowledge of the Scripture he exceeds. He is mightily fluent in the letter, and is able to ſpeak much from the ſame; and this doth furniſh him ſo, as now he makes it his glory to ſpeak of, and know much of the letter, though it is without him, and not experienced in him. But alas, what is it for any man to know much in this nature, and there Reſt. This is but the ſhell of Truth; the Subſtance is, Truth in us, experienced by us.

To reade Truth in the letter without me and to know it there, is a diſpenſation; but to know it by the Spirit within me, muſt be a higher diſpenſation, and the Diſpenſation of Reſt. For what is it for any man to get all the Scriptures into memory to furniſh him with knowledge, able to diſpute or preach; yet unleſſe he know the ſame within himſelf, it's but a poor Reſt: yet thus it is, men by a bundance of paines and diligence in the Scriptures and in books, doe get abundance of knowledge, and after it is gotten, they Reſt upon the ſame; as though it were to enjoy the manifeſtation of God, to enjoy much knowledge: here they abuſe a diſpenſation of God, and transform it into another uſe then ever God ordained it for: So that though a man have never ſo much knowledge, yea though his knowledge be according to, or attained in the Scriptures, i

h

he Reſt there, before he hath got it in the heart by experſence; as he hath got it in the head for diſcourſe, his Reſt is much below the ſubſtance of Truth. For no man is to Reſt in any thing without him ſo known, nntill it be within him; and then he Reſts not in God becauſe declared in Scripture; but upon God becauſe revealed and experienced in him, and ſo is fully known by him.

The third way whereby this Knowledge comes to be attained is, from the declarings of the experiences of others; he by the ſame ſtores himſelf with points of experience, as well as points of Judgement: and here he can ſpeak all manner of Languages, as well as thoſe that enjoy truth in them; ſo that he can ſpeak of points of judgement with thoſe that are for that diſcourſe, and points of experience, with thoſe that are for that, having a form of both in his underſtanding, and from that is able to make out himſelf, as thoſe who ſweetly in the power of Truth enjoy God: But for this latter, he hath but ſtolne the word from his Neighbour; hee hath got his experience to diſcourſe of. And this is the great deceit of mens ſpirits in our daies: for when they hear of a precious high Truth of God which they never heard of before, they either oppoſe it, or elſe they get the form of it into their notion or underſtanding, and the next opportunity they have, they declare it as their own: whereas though they were convinced of the truth of it, yet they were to waite for the enjoyment of the power of it in themſelves; and that it might be ſealed by the Spirit in them (1 Cor. 4. 19, 20.) But many conceive, if they can but remember a truth, though they have it not in the power of it in themſelves, that the very believing of it and aſſenting to it, is the experience of it: But theſe are thoſe who have a form of God, or the truth in their underſtandings, and want the power of that truth in their Spirits. And ſo many

a soul rests in this very part of knowledge. Now the Reasons of a souls resting here, are partly these following.

First, From a comparison made in his own spirit with others that are in lower dispensrtions, or weaker in knowledge or discourse then himself: but especially Professors, who live in high thoughts of their estates: and he thus comparing his condition with theirs, and seeing it so far excell theirs; makes his conclusion, if their condition be happy, then mine is much more, in respect of what I have enjoyed more then they: I am not any way inferiour to any almost: surely I am in a happy estate, if any.

The second Reason followes, from the high estimation others have of him; especially men of the rarest abilities and solidest judgements; and this addes fuel to his fire of conceipt, and makes his rest the more glorious. And this is the reason that if at any time the approbation of those——cease to be what it was——that it occasions much distraction and want of peace within himselfe: for when part of a mans cause of rest and peace is taken away, no marvel then if part of his rest and peace go along with it. Whereas he that rests in God, is freed in the Spirit, and is as *Mount Zion which can not be moved*: Psalm 125. 2. Let mans apprehensions cease, or encrease, he is not lifted up by the one, or cast down by the other; but he hath a continuall testimony within himself, which abides for ever.

The third Cause or reason of his resting upon the gifts of knowledge, is from want of a right information of judgement, in the difference betwixt a form of truth in the understanding, and the power of truth in the heart, not opposite to the other: for though mans knowing God in generall or from heresay, be a dispensation of God, and good in its place, yet it is not to be rested upon, as though the soul had in this a reall en-

enjoyment of God. Now a man may know a thing in generall, and may believe in it, assent to it and obey it, and make a large profession of it: yet if he enjoy not God in that very thing, it is but a dispensation below the power of Truth. So that we see here, that men may get things into the head, before they be in the life and power of them in the heart, which if rested upon, brings with it a dangerous consequence. As

1. It is the way to high security, and such a security, being but carnall, as being without ground. It is the way in the second place, to a self-glorying and creature exalting, and to the displeasing of God.

Thirdly, It is the way to fall into all manner of loosnesse, under pretence of freedome and knowledge of truth; and that is no shame, though it do this or that: For no marvel when a man hath no more then a form of God in the head, and wants the power of God in the heart, then that soul fals into a carnal loosnesse, whereby truth is evil spoken of; and the party thus doing justifying his action by his hardnesse of spirit, which by it he is brought into. And this is the reason why many when they have received high notiõs and do hold them forth, do walk very unlike truth, is because they have it but in the head, and want the power of it in the heart. They have it from others, or some other way and not from God; and so they cannot stand in the day of temptation, and so return *like a Sowe to the wallowing in the mire* 2 Pet. 2.22.

Again a Soul is further established in this condition from his dayly growth and encrease in knowledge; he dayly growing in knowledge, daily more established on his own bottomes, though not so thought by himself. This dayly encrease of knowldge in himself, the benefit that sometimes is redounded to others, by that doth increase the flame, and ads fuel to the fire of this false rest.

The

The ſecond excellent Part or Gift upon which me
Reſt is, Prayer: and this is made an Idol of by ſuch pa
ties who Reſt upon it. But firſt of all when a man ſe
his face towards God, it would gladly pray, but want
ing this proper Gift, it uſeth formes; but after it ſee
the vanity of that diſpenſation and the emptines of i
it now would gladly pray in the ſpirit; and continual
ly is complaining for want of matter to expreſſe; I
concluſion it attains matter to expreſſe, and in th
attaining matter doth much abuſe the ſame: but th
meanes moſt commonly wherein it doth attaine it is
firſt, by often freequenting private and publike meet
ings where it ſteales away the expreſſions of others
and when it ſees one man enlarged, it is made to ad
mire that part in them and cry out, O if I could pray a
ſuch a one can, then I ſhould be at reſt, and enjoy
much peace. It preſſes forwards and by pains and di-
ligence, it attains that enlargement, as that now it ex-
cels others, and is now admired by them, who before
was admired by it; ſo as now the poor Creature can
ſpeake three or four hours in prayer; and can hardly
comprehend himſelfe within the ſpace of one houre;
and here lys the deceipt of the heart, that here the
Soul makes his reſt; and this to be a ſure evidence of
his intereſt in God. But alas, how blinde and unſound
this preſent evidence is, let Scripture and experience
teſtify: for alas, a hypocrite, or one who at all knows
not God, may excell in the ſeeming glory of this part,
yea, excell thoſe that live in the higheſt enjoyments
of God: and here many ſouls maks this diſpenſation
a meer Idol, they draw all their peace and comfort
from it: for if in this part the Creature excell, he will
be the ofner uſing of it, living moſt upon it: draw
moſt comfort from it, and glory the moſt in it: for if e-
ver the creature be ſtraitned in this particular, he be-
gins to droop and be ſad, and full of trouble: but if
either

either in publique or private he be enlarged much again, he is mightily refreshed and lifted up.

And secondly, If at any time he cannot have those cõmon opportunities or set times, then all his peace is gone; and it is because his peace is grounded upon his often praying and his great enlargement in so doing, and indeed the souls blindnesse lies here: for the Creature takes his inlargement to be a manifestation, or evidence of the presence of God. Now a man may pray long and often, and excell all in externall form, and yet have none of the presence of God manifested at all in the same: neither is a straightning of the Creature in expression, to be any cause of sorrow or trouble, if God be manifest: neither is it an evidence of his not being manifested within. So here party lies the ground of a souls thus Resting, or taking satisfaction of peace to his spirit, in this dispensation.

Now I would not be mistaken, that I am speaking against this form or dispensation; when a man is not commanded by the form, but he is commanded from a power within, so as he commands it, and useth the same according to the end for which it was appointed. For I look upon the same as to be a dispensation of God: But I looke upon the resting in it, or having peace by it, to be a corruption of a mans own heart, and a deceit thereof.

First. Therefore I commend these things following to be considered of all.

That though a man should be never so glorious, or admirable in this particular dispensation, so as in the same he may be able to speake a whole day together, yet his heart in this may deceive him, and if it doe not, yet it is no safe Rest, or cause of peace, or satisfaction; for there is no safety in the excellents Part, that can be received, but they take their wings and flie away; and there is not that in them, which men conceive.

Secondly

Secondly, Man may have theſe parts in the glory o them, and yet have no fellowſhip or communion wit God in them : and ſo they may be rather ſnares the ſure reſts: Nay, if it were ſo, as many ſouls doth enjo God in them, or rather communion with God in th ſame, yet it is neither the duty, or enlargement whic is or ought to be the reſt : but God made manifeſt i the ſame.

The third part of Gift is, Humility. And this ſome times comes ſome of theſe waies following.

1. Either from an inſtinct or property in nature. O

2. From a ſelf-reaſoning. Or

3. From reſembling the truth of Humility, that i in another. Or

4. From, or as an effect of the enjoyment o God.

Firſt, it is in many, who in the leaſt have no di vine workings of God in them, any way made mani feſt : yet they are excellent in this very particular which makes them very lovely in the eyes of all men ſo that a little of God will be ſeen in ſuch a creature but meerly without the manifeſtation of grace : ſuch Soule doth appear to be gracious; ſuch a ſpirit as this i can hardly be given to paſſion ; but full of meekneſſe and love, and moderation: and yet this parties gifts are common or naturall to him. He cannot be almoſt otherwiſe, this diſpoſition is ſo naturall. But others by nature are of a turbulent ſpirit and full of pride and choller, which makes him to become odious to all : and hereupon when he becomes odious to himſelfe ; he fals in the ſecond place to reaſon thus. O how love ly doe others appear to me ! how humble and lowly are they ! What a proud ſpirit am I of ! How am I hated and become almoſt odious to all ! I will go ſee if I can help this carriage of mine. Now this Soul onely looks to take away the effects, though the cauſe abide:

and

and here he labours to frame his speeches, and his jesture and actions and so by much pains gets a form of humility; and now carries himself very sweetly towards all, so that now there is a strong change wrought in this person, so that he is admired by all, and chiefly by himself; who was of such a high carriage, and of a proud and turbulent spirit, and now he is of a calm and quiet spirit; this appears to be a great change, and so judging of it, he is highly exalted in his opinion of himself, and conceives he hath enjoyed abundance of grace from God, that hath thus humbled him: when indeed he hath it but in the forme of it, not in the power: having the branches and effects taken a way for the present in the outward expression of it, but transformed into another shape, and that is more inwarde, making of him more spiritually proud, and so have high conceits of the happinesse of his condition, and so Rests.

Secondly, It reasons thus, *God resisteth the proud, and giveth grace to the humble*, 1 Pet. 5. 5. Now in his high nesse of carriage, or turbulency of spirit, he looks upon his condition as to be resisted of God; whereupon he prayes and useth what meanes he can to restraine himself; saith he, It may be I may come to get a better temper of spirit, whereby I many not become both odious to God and man, Now I say at last, he attaines a form or shape of what he doth desire, and Rests satisfied in the receiving of it. Though I say, he is outwardly but transformed into another likenesse, the cause yet remaining, which of the two consider the effects that follow, as namely, Security, or luke warmnes; or fulnesse and self conceitednesse; and so false Restings are of as dangerous a consequence as the other.

Thirdly, Humility is by resembling of such property of words and actions in an other, as is most lovely in the eyes of himself and others, and here lies a sad deceit,

ceit, when men doe only resemble the words or carriages of another, which it may be in that party flowes from a principle or power of God in him; and by a resembling of him, and getting into his form, think their condition is the happier, and so glory in it more then before: so that though his Humility flow from a divine work in him; yet the others is but shaped out of what is expressed, by or from him: and here lies much danger, especially if man Rest in the same.

The forth way whereby humility comes most commonly to be attained. And the way indeed, is from the enjoyment of God, thereby man comes not only to have the effects or branches cut off, but the cause or root of the same taken away. So as now man hath it not in the form or shape, but in power and substance: and now man is truly what he seems to be, but not before: whereby as the Creature is humbled, so God is exalted: and this is the Creatures joy, though not his Rest wholly: This humility now is the effect of God enjoyed, whereby man is made to partake of Gods nature; and this nature breaks out into these particular effects: but now this very effects of humility, though it be from the enjoyment of God, yet it is not the Rest of a Saint; but the cause, which is God.

The next part is the gift of Utterance, which is that many have that knows not God; and many have not, which sweetly enjoy him. So that man who is freely carried forth to utter or make known any thing he conceives is truth; yet there is neither cause of trusting to it, or Resting in it; neither is there cause why a Soul should the more glory in the enjoyment of it, or be troubled in the want of it.

The last part or Gift we shall speak of is, Memory. This part of Memory, is that which doth most sweetly adorn man in the visible making of it forth; and it makes man much adored for it, it is.

1. Away to grow very profitable in respect of him that hath it; and beneficiall to them for whom he imployes it:as namely, In that dispensation of hearing, after which the party which enjoyes this Part, is able to repeat or declare almost *verbatim* what he hath heard;this makes him very profitable in what he hears, in respect of gathering knowledge: and benificiall to others from the improvement of the same. This is the reason why two Ministers so professing of themselves, studying their matter, the one brings it in a peece of paper, and the other in the same method or forme, though in his understanding;becaus the one excels the other in this Part of Memory; and this makes the one more esteemed then the other, and the one to appear more weake then the other. But alas, though all these were in one man, in a higher strain then I have declared; yet they all were but a poor Rest,or cause of joy or contentment to any heart: and truly when God appears so as to manifest himself, the Soul shall see the weaknesse and foolly of his spirit, to be satisfied in the whole: not tobe any cause of Rest, though they were dispensations of God, and were freely given by God. For all these may be in a very hipocrite, or in a meer naturall man.

First of all to conclude this Rest.

1. It is an abuse of a Gift, and an affornt put upon the Giver, to make it either cause of Rest, or an evidence of a true enjoyment of God.

2. That soul most commonly, who is not led in the Spirit, either to behold God or enjoy him, to be the Rests of spirits, is most usuall —— & it can hardly be prevented, to Rest upon such Rests as we have declared:but consider that must be the Rest of any who sees or enjoys not one manifested to him to be above it. Man must have some Rest,either true or false: But that must be the safe Rest, the which no hipocrite doth attaine,

tain, nor can enjoy, which is God manifested in the Spirit, further why should any man place his Rest upon any thing, which will come to nothing, or is given to change? Or why should we make that the ground of our happinesse, which is but a tallent given to be improved; which may be taken away at the Owners pleasure; being given onely to bee improved, and then mans Rest and peace ceaseth: and in this particular doth the folly of mans heart appear, in abusing the end of every dispensation, as of this of Parts; As.

First, The abuse of Parts lyes in the boasting and glorying in the gift, and not in him that gives it; And also in this, to make them his Rest.

2. For a man so to glory in them, as to make a gain of them, & improve in them for to get honour and preferment, and glory in the World. This I fear was partly the end of *Simon Magus*, in desiring the gifts of God. Alas all gifts are empty without God be Manifested in them; and poore contentment do they afford, to him that Rests in them. And here men are setting them in Gods place, and labouring to dispossesse God, who is or ought to be the satisfaction of the heart; And this is another abuse of Parts. A world of deceit lyes in mans heart about gifts or parts if abused.

First, They will not make forth themselves, unlesse it be where they be honoured, or else they labour for the same by the improvement of them, being the most free where it's the most applauded; and the most straitned and wary of that place where it is not adored and exalted, and set up above the proper station of the creature; being much cheered when exalted, and much cast downe when rejected, or at least not so applauded as he requires or expects; here is man much abusing Parts and setting them in Gods stead; in the which man shall be brought to a losse when. God doth manifest himself in that heart.

The

The fourth false Rest.

THe next Rest in order to this, is Zeal for the truth. Zeal in the matters of God is that which the most go through, before the manifestations of God: yet though it be good in its place; and a dispensation to be owned, yet it is but a deceitfull Rest. We know the cry of him in the Scripture, who was Resting and glorying in his Zeal for God; when he cryed, come see my Zeal for the Lord of hosts. So we know many mens Zeal goes before their knowledge of God in the spirit. We hear of a zealous *Saul* who was mad of Zeal in persecuting the Church, Act. 22. 3 and out of conceit he did God good service, Rested satisfied.

We know the Scribes and Phirisees who were the most zealous for Sabbaths, and prayer, and other points of Worship; yet they make it their Rest: but come to our daies, and see if we swarme not of the same, only seeming professors of God, who are very zealous for the same things; and from their very zeal, are made to Rest with high thoughts of their condition. But how far this zeal (which is most commonly led with more affection then Judgement) will bring man into a form of Truth.

First, It will leade man into a whole conformity to what it doth conceive to be truth; that it shall, according to what it hath, serve God in all good conscience; Acts. 23. 1. and according to the Law, to be unblamable and untaxable: Then his conversation shall bee very strict in the observation of what the Law requires, and he shall act the same with much vehemency of spirit, taking all oppertunities for the doing of the same.

Secondly, It will carry the soule on to suffer cheerfully what he may meet withall in this very particular

Thirdly he may by zeal afflict his body sore, 1. Cor 13.3. with fasting and mourning, under pretence, th one to honour and obey God; the other for dishonou brought to God: So as he may be almost spent in bo dy, and spirit, and estate in prosecuting the things o God according to his light. Farther, hee may out o Zeal come to Gospel precepts, and may be Zealous fo that light in externall formes which is there requ ired to be obeyed; so as he may gather Churches, and ma suffer much, in the conforming to, and practising wit so much vehemency, the Ordinances cõmonly practised by the Churches, in the Apostles and our daies: so as his Zeal may lead him out to teaching and helping forward that work, studying night and day to finde out matter to furnish himself for edification: so as for paines in the Churches, and for Zeal to observe the severity of those formes, and any thing required to bee practised in the said Churches; so as now it will have communion in Ordinances, with none but those of his own stamp & judgement; being mightily carried forth to judge and pitty those, who are opposers of that light: Now this soul through Zeal may goe thus farre, yea, to act the very highest things the Scriptures doe require in matters of visible practise, and yet be not at all taught in the Spirit, neither got into the life and power of what he doth professe; but meerly zealous for shadowes and wants the power; so as he is commanded by the form, and not the forme by the power dwelling within him. Now grant farther, That such a soul did act in truth according to this dispensation, yet notwithstanding in this particular, there were no cause of Rest, for nothing visibly seen, flowing from the Creature, ought to be its Rest; but some visible flowings into the Creature, which is being and substance from which and unto which, a Soule through Zeal for God acts; Also a Creature thus Zealous, Rests not at home; but reforms

reformes abroad also, beginning with his own family, and so goes abroad to others. and labours for reformation, and practises the same with much Zeal, so as he can not endure the visible appearance of any sinne in himself or others. He may help with much Zeal the purging of Cities and Nations, or drunkennesse or swearing, or any open prophanesse: he may be for punishing of evil doers in this particular with much severity, and seeming to be much troubled at the neglect of it; he may rejoyce much in this practise, and may help forward this work in a Nation very much. and yet this no Rest at all: also he may be zealous, yea, mad of Zeale for the worship of his God in reference unto others, not only taking all opperrunities to inform them in the same, but using all Coercive powers for confiring them thereunto; so as he may be an instrument to bring families and most part of Cities into this outward conformity to the matters of worship; and here hee lookes upon an action done of great moment and weight, and partly makes this an evidence of this true enjoyment of God, by Reason of his zeale for God, and the effect thereby produced, which is the good of many. Now the cause of a Souls thus Resting, partly flowes from want of the information in judgement, of the great deceite of the heart, in putting man by zeal upon such publique actions, and then to cause it to Rest: and further, it conceiving it's Zeale for God, and from a principle of God; not being acquainted with a Pharisaicall Zeale, *to be seen of men*, or to get a name amongst men; or that Zeal which men have but not according to knowledge; or the Zeale *Paul* had before conversion, which excels both: for vehemency and downrightnesse, is the Zeal of many a professor, who are at Rest in our daies.

Now a poor Creature because he is made to suffer freely, and to hazard life and liberty in the prosecuri-

on of this Zeal, he is much puffed up under theſe conſiderations.

1. That now this is a ſuffering with and for Chriſt, and therefore he ſhall reign with him, and enjoy much from him.

2 That this is a parting with all for Chriſt, and a great point of ſelf denial, and ſo an evidence of a diſciple of Chriſt; when indeed the Soule is in himſelf, and hath not at all attained that eſtate to forſake himſelfe. Therefore let every heart, though never ſo Zealous for God, take notice, that his heart may deceive him in his Zeal, and his affection may blinde his judgement, and ſo it proves blinde zeal. Or

Secondly, Conſider, that though it be ſuch Zeale as is good and to be approved of in its diſpenſation, yet not at all to be Reſted upon, nor to be an evidence of any true enjoyment of God, though he pretend God in the fore-front as *Jehu* did.

The fifth falſe Reſt.

THe next Reſt of a Soule, though I might not have ſpoken of it, becauſe I have partly given it forth; yet that things may be the more opened its the Creatures Righteouſneſſe or ſanctification, and outward holineſſe, wherein both in carriage and words, he doth moſt ſweetly in probability, ſavour of high enjoyments of God. This is to be a teſtimony of the ſame to others though not to himſelf; yet notwithſtanding his Reſt is to him a high evidence of the true and reall poſſeſſings of God, when alas, it is continually a vaniſhing Reſt and evidence; and when the Creature ſtands in need of it, it is taking its wings and flying away, and proves a miſerable comforter in the ſaddeſt ſtraits of a Soul

But

But first, let us consider, that true holinesse of a person, made manifest in actions, flowes from the justification of a Soule made manifest in the Spirit; so that the truest holinesse, or outward sanctification, doth wholly flow as an effect of Justification made manifest: As for instance, The fountain and the streames: The streames are an effect of the Fountain, flowing from the abundance contained in the same; so it is with God made manifest in the heart, he being the Ocean or Fountain comprehending all streames within himself; doth issue out of himselfe those streames of Sanctification or holinesse in conversation from himself thus abiding in the Creature. So that a man may have the latter in as high manner, though not in truth, as he that hath God truly manifest; and no way to be discerned but by the light of truth dwelling within, which makes the truth or falshood of such things in this nature manifest; and before the same enjoyed, the Creature is in darknesse, and it is as possible for a man to see twenty miles in a very darke night, as for a man really to judge of the truth or falshood of his own condition before this light come in from God, which expels those clouds, as the shining of the Sun doth the clouds; and here lies the darknesse of a heart when it is made to see the want of God, it looks into the frame and disposition of mens spirits abroad, who are under a name of profession, and being much affected with them, and drawn out in love to them, it gets into such relations or society; and it sees abundance of holinesse flow from their conversations; now it being away to reprove that party, not having the same conversation in holinesse of walking, or power against corruption, it cries out, O that I were so holy in conversation as such a one is! O that I had such and such a power against corruption as they have! And could be alwaies discovering of good things as they are; or could

have my minde fixed upon heavenly things as they have. O how heavenly doth ſuch a one walke: and this is his conſtruction or application; O if I could be but ſo, I ſhould then be at peace and Reſt; then I ſhould think my condition happy; but alas here is ſuch abundance of carnall mindedneſſe, and of corruption in my converſation; and a wearineſſe in things that are good; here the creature takes up a daily complaint, and to every Saint is making his condition known, and cannot reſt quiet, untill he have reſembled or attained ſuch a meaſure of knowledge to diſcourſe of God, and ſo much power againſt corruption, as to walke in converſation like thoſe, whoſe converſation did convict him and ſhame him.

Now having attained ſo much in ſhew, and that now his affections ſeem to be bent upon good things; that now God is his meditation and his continuall ponder: that now when its thus, the creature hath much peace, ſometimes upon the view of the ſame: and when it cannot walke thus, it hath neither Peace not reſt. Now here the creatures heart deceives him, and makes him reſt upon that which may be in truth, and not in truth, or upon that which is given to change, and abides not one and the ſame for ever. Now all this a man may have, and yet have nothing manifeſt in truth: and though it might be ſaid, thar theſe are true in there place, yet not appointed for reſts: but for effects of that which was in truth within: for he that ſaith, he dwels in him, *ought even ſo to walk as he hath walked.*

Now holineſſe in the higheſt degree as it flowes out from man, is but an eſpecial effect of the dwelling of the ſpirit of God, or an effect of his reſt in him; not to be a reſt, but to manifeſt to others, that he dwels and reſts in God. For to me, that Soule who reſts and dwels in God, muſt have his converſation, but eſpecially, his inward walking like God; for to others that

that look upon a Saint thus pretending to dwell, must judge of the same by that fruit that flowes from him in one kinde or another: though it is not to be a testimony to himself, who thus liveth; he having another testimony which speaks, or evidences peace (1 John 5. 10.) upon more sure grounds; yea and lets the creature see a ground or place of rest, going as farre beyond this, as the streames are short of the Fountaine, and the body of the Sun beyond the least glimpse or shining thereof. Man I may say, who is resting in peace and quietnesse of spirit from these visible branches, if they be true, is one who still hangeth upon the outside of the Arke; and like the Pharisees, resting with glorious outsides, and washing of the outsides of Cups, more to be seen of men, or justified before men, then to be as an effect of that truth within, made forth for the glory of God. The one of these ends did *Cain* act for, and the other end did the Scribes and Pharisees act for; so that a house built upon such a foundation as this, seems to be as glorious as that which was builded upon the Rock, but it was not so safe; for with every blast and storm that cões against such a spirit it fals into its former state it was in before thus builded; so were the devout Women, and golden Sepulchers, and whited walls, builded upon such considerations as these, they were outwardly holy, and seemingly pure; but were within full of deadly poyson, and were put for outward glory, not adorned with the Spirit; so it is very likely that the said spirit, that Rests upon this seeming, though thought by himself true holinesse; is a soul altogether full of deadly poyson and deceite, which in time may be discovered, and then the Creature shall see another rest more sure and safe then this, and shall lose by it, yet Love shall save him, though it be a fire for to burn up what of this rest was of himself: so that I say such a soules foundation of rest, shall fade as *Solomon* in all his glory.

First,

First, Then this Spirit thus resting, is away to keep it below true assurance; for in this rest there can flow no true cause or ground to the Creature to be assured thereby.

Secondly, For a man to rest here, it will be but to make a house, which ere long it may be God will batter about his ears; and so prove labour in vaine, as many can speak by sad experience.

Thirdly, Whatsoever flowes from a man pretended to God, before there be an inward revelation in that man of God, and makes the same a true evidence of his enjoying this God thus revealed, and so rests: his thus doing is but his own righteousnesse, and not the righteousnesse of Jesus Christ revealed by faith.

Fourthly, That the party thus acting, doth go no farther then a point of bodily exercise; for what a man doth in point of holynesse, pretending for God, and after doth own it as a true evidence, or any cause of rest, as God. To me it appears, and in the judgement of Scriptures; that mans action is but bodily exercise: for nothing is, or ought to be, either rest, or evidence of the true enjoyment of God in me; which is any way done by, or acted from me; but something in the which I am a passive, and no active; in which must be something of God, coming in from God, which doth give a testimony of truth to me, and reveales the true rest in me: And if I rest otherwise, my rest is not that which I take it to be. So that it's alone the power or glory of something coming to me, and not the actings of that to God from me; which is all the hearts rest of a Saint.

But there lies so much deceit in the heart, *Jer.* 17. 9, 10. that the truth most be known, by undeniable testimony in man, before the makings of it forth, can in truth be discerned: but as I said before, man lies in darknesse until there be something in the soule which

is

is a cleare light, giving the creature to know truth from truths Testimony: for any action of deceit from the heart to God, as so pretended, will not be without reason and ground, yea, and Evidence proved to be true by the heart: but still this Light, which is God within, is that which discovers man to himself; yea, the winding deceits in the heart, though never so cunningly acted by the heart.

The Sixt false Rest.

THe next Rest is deep Humiliations, and strange castings down of Spirit; wherein the creature is made to goe through sad torments of spirit, and hath gone through a hell in his own conscience; he having passed through many sad dangers, and having bin ready to destroy himself, or lay violent hands upō himself; and daily mourning under the apprehension of these particulars following.

First, Under the apprehension of an angry and revenging God, looking upon him as one ready to destroy him, and altogether unsatisfied concerning him, but expects the speedy execution of vengeance and wrath to be powred down upon him without measure: here the soul lies tortured continually ready to despaire of any hopes of recovery; yet trying if he can get such a measure of humiliation, as will answer the greatnesse of the evils committed against God, which did procure it.

Secondly, He lies mourning under the apprehension of a condemning Conscience: Looking upon himselfe thus, That if his heart condemne him, how much more will God who knoweth all things.

Thirdly, under the view of those grosse evils com-

n i ted against God; wherein sin flowes in apace in the view of it; and they are laid in order before the soul eyes, Psalm 50. 21. which are so loathsome to him, under this consideration, that they have brought him into a condition of misery, damnation, wrath and slavery for ever; unlesse he can get so much deep afflicting of spirit, he looks upon himself as altogether uncapable of enjoying mercy. Whereupon he fals a mourning and greeving, fearing continually destruction, until it be got into such an estate of breakings of spirit, as it thinks answers the greatnes of its evils: and whē it hath done this it makes a rest upon it, and counts it an evidence of its acceptance with God; not knowing that its heart may deceive it; and though it pretends thus to do, yet it may be out of fear, and for false ends, to get salvation and not from love, or salvation revealed to it; but only it is broken becaus it hath brought misery upon it selfe.

Secondly, If it be of God, then it is made to see the vanity of its rest here; and to wait for the enjoyment of him alone, who can apply a remedy to its wounded spirit; but if false, it looks upon such deepe humiliation to be a cure to it; or an assured Testimony of the love of God towards it: here it's put upon fasting and starving the body, taking revenge upon it self; Who hath been a cause of bringing it into this extreame misery, untill it hath almost destroyed it's body with pining, and afflicting of it? When indeed this is not Sacrifice which God much delights in, if man rest in it: For to afflict a mans soul, and to houl upon his Bed, and to fast; yet may all this be Hypocritical, and forced from the creature under the notion of destruction without it, or a way to attaine grace and favour by it.

Now true Soul breakings, flowes from Love meltings; The Love, Majesty and Glory of God, being dis-

co-

covered to man, do truly break man so, that he doth not Rest upon his brokennesse, but upon him who by love brake it.

The proud Pharisees did exceed in this, and many others who made it their Rest, and blessed themselves in so doing; and said, they fasted so often, and wept so much, and were so and so afflicted; when indeed they lived upon it, and gloryed and Rested in the same.

I know though it might be confessed, this is the way of God; yet it is not to be a Rest to any man: For man is not able to judge of any Truth until the Light break in upon him; which makes all things manifest: and then shall man judge righteous judgement.

The heart will perswade man he acts from love, when he doth not so; and he humbles not himself to be seen of man, or to get salvation; or the removall of a condemning conscience; or to stop the mouth of conscience; or to get a frame of spirit, that God might manifest mercy; when indeed the heart is altogether, it may be, deceived of it, and yet not able to judge of the same, by reason of that night of darknesse that lyes upon it, wherein it is kept in the clouds.

Now the cause of the creatures Rest in this particular lyes here.

First, In those many deliverances wrought out of him in this condition; as if the Children of Israel should have been satisfied and Rested, after God had brought them out of the Land of Egypt; or that after they were brought through the Red Sea, they should have made that their Rest; evidencing thereby that God would bring them into the Land of Canaan: when though God had delivered them, yet afterwards he did destroy them. So with many which God hath wrought strangely with in this particular, in delivering them from strong temptations, and making them to see much of power, yet afterwards they do not wait for th[illegible]

ment of the promise; but murmer against God, and fall at last upon making a God to themselves, of the glory of their wisdome, and strength, and naturall parts and light; and they fall down and worship the same, as though this was that God who did deliver them: and so Rest satisfied, believing they were worshipping and enjoying the true God.

Secondly, The creature reasons thus, Surely it is God who doth discover sin unto me; for if Satan should discover it, it were the way to destroy his owne kingdome; therefore my sight of sin, and my sorrow and mourning for it, and those deepe afflictions which I have had for sin, must needs be of God: and surely it is both love from God, and love to God, and doth thus break my heart. I may be so, and not so; but though it be God discovering, yet it is no ground for any soul to Rest satisfied with, or to be any evidence at all of enjoying of God; because that it is a dispensation which passeth away, when a higher dispensation of God appeares, then would mans Rest be dissolved, and not be an everlasting Rest: But Saints Rest is that which cannot be dissolved, but it is an everlasting Rest to him that that is Centred in it.

The Seventh false Rest.

THe next Rest is that which many live upon; is the Notion of Free-grace, though they have no manifestation of it in particular to their own spirits; and here the very apprehensions of it, being formerly opposed by it, now being convinced of the truth of the same, not from any enjoyment or powring forth of the Spirit, only he hath his understanding enlightned, and his judgement convinced; either by seeing

ing it to be a truth in Scripture, or from hearing it preached by others; or from the undeniableneſſe of the truth of it in it ſelf; he is made to aſſent unto it as a truth: and never matters, nor underſtands it muſt bee particularly witneſſed to be his truth, from the ſame Revealed within him: But he not underſtanding this, he ſees not only, the emptineſſe of mans doing, and the vanity of putting the creature to act to get Love or Life from God: And ſo that only, now all the creatures acting to God, muſt be from Gods acting in the creature: ſo that now he is an enemy to that before he was a ſpeciall friend of, *viz.* his own righteouſneſſe: and that he is now gon as far in an extreame on the other hand, to Reſt ſatisfied only with a Notionary knowledge of this ſaid truth: Alſo he ſees in this that nothing but a Chriſt can, or will do good to ſpirits, and yet knows not this Chriſt within himſelf.

Now ſome times man only getting a Notion of this Truth in the head, comes in the end to much looſneſs and fleſhly walking, 2. Gal. 17. and can put it off with a very fair ſlight.

Firſt, God is free in his diſpenſation, man can doe nothing unleſſe power be given unto him: I did ſuch, and ſuch a particular, becauſe of the Woman; this is by reaſon of ſuch weakneſſe I am yoked withall: or if God did intend I ſhould not have committed theſe ſins he would have given me power againſt them, and I ſhal admire free grace the more; and I ſhall love the more the more is forgiven me. So though he hath no manifeſtation of God at all for the pardon of ſin, yet he lives continually in this ſtream, believing free grace is a Truth: this is to have it manifeſt; when the creature ſinnes to believe it is freely pardoned upon the Croſs; when indeed now it ſleeps in ſecurity and looſneſſe: And the reaſon partly of its looſneſſe, and yet of its ſecurity is.

Firſt,

First, he hath got but the light of it, that is to say, such a light as doth discover a truth in this to him; yet he wants the life & being of the thing made manifest. So it comes to passe he professes this particular, yet he doth not possesse the same in the nature of it: so he hath a name that he liveth, and yet is dead: so that he hath it in the head, but wants it in the heart; he hath got a form of it in his understanding, whereby he can discourse of it and declare it to others, yet he wants the power of this said truth in the heart within him: and when a man hath the forme, figure, or likenesse of a thing, and wants the dower, glory, or being of the thing, no marvell then if a soul in a time of straits, come to fall short of what he doth professe in his practise; he not being able to stand, wanting the foundation that he should be formed upon, and the power of the same which should keepe him upon that being or foundation.

Also it may be he hath this truth taught him by man, and not from the teachings of God within: Now grace in the heart appearing, doth Teach man to deny ungodlinesse and worldly lusts, and to live soberly, righteously and Godly in this present world.

But there is a cunning deceit in the heart, that in some doth (if possible can be) prevent the same; and it reasons thus, I see this Truth is spoken against by most, and that those that are for Free-grace are such men as walk very loosly; and as soon as ever they believe this that they are no more like the men they were before, but walke they care not how: but saith the soule that would make it a peaceable and honourble Rest, least they should say so of me, I will walke a little more wisely then they doe: And here before men he walks very like Truth, though there be a heart within him not upright in what he doth; and partly it is to get a good name amongst men; for such as walk loosly that profess

God

God, they are hardly esteemed of any: the world hates them for their judgement; the other cannot favour them for their loose practise: Here they will labour to apply a remedy to this disease, in reference to one party, and that is the Saints: They will amongst Saints I say, carry themselves like them, and resemble them in their practise; as the Magicians did *Moses*: Yet this is not from a divine principle of love, but for some other end, or from another principle. Againe, Some walk like Truth, because they make it a Testimony of Gods dwelling in them; for, saith the Scriptures, *He that saith he abideth in him, ought himself also so to walk even as he walked*: 1 John 2 6. Now saith the creature, if I should walk loosly it would appear to my selfe and all, That God dwelt not in me: but now by my outward (and he thinks inward, though he be deceived) conformity to Truth I may make it an evidence of my dwelling in truth: and such a man as this must needs curb himself of those things that another swallows; because it is his ground of peace and Rest.

Again, A man may shun loosnesse, that hath but the notions of free grace; because it is the way to make Disciples, and get the affections of men to applaude and admire what flowes from him, so as he is mightily esteemed, yea, instrumental to dispense those truths that dwell not in him; so as it may be hee is an instrument of begetting sons like unto himselfe; that is, to believe Free grace is a truth, and to be convinced of it, and dispise working, which is opposite to it; and here they both sit down and Rest: Not knowing the manner of Gods dealings with the creature, which is most commonly to enlighten or convince man of a truth, and set the heart a waiting for it, before hee gives him an enjoyment of it. As for instance, He first convinces man of a Divine fulnesse in God, and a supply given from God to bee dispensed by Christ to the sonnes of men;

men; wherupon the creatures spirit is set a waiting for it, and at last comes to enjoy it: So in Free grace when God represents this truth, to let man see he is Free in all his dispensations; man being thereby convinced of it, his heart is set a waiting for the enjoyment of the same within him, which he sees in God above him; that is above his reach of enjoying; and so he doth not let him Rest though he see a truth, until he comes to have the manifestation of it within him, and in the power and life of it, enjoyed by him.

So as the generall knowledge of Free grace, before it be known particularly in the Creature, by the manifestation of it from God, will be no secure Rest or satisfaction for any soul.

First, The creature in this condition may receive it with much joy, as witnesse them, *Mat.* 13. 20. yet be short of having the power.

This truth is very pleasant to many, especially to those that have been the greatest workers for Grace; whereupon their delight is much taken up either in hearing, reading, or discourse that tendeth to the declaring of this truth; and it is a dispensation of God in some men, but not a Rest unto them.

Now men who are made to Rest here, may have high notions of this truth; and may be more able to speak of it, then those who have enjoyed it, in a general manner: but come to the particular workings of it in the soul, and many prove shallow there; only they declare it as they see it, to be a Scripture truth; But he that Enjoyes, sees it to be an Experimentall and a Scripture Truth. Now some men have learned what he beleeves, and Rests upon it only from report; or men declaring their experiences, or what the Scripture doth relate of others; but have not any Teachings of God, what it saith (according to the Scriptures) in them by Experience: And here sometimes, man is not

not compleatly furnished to declare this Truth: But one who doth enjoy truth within, doth a little discerne where such a soul is; to wit, have heard, and from hearing do declare; and yet not brought into the Kingdome of Truth, to see and experience it within himself. Further, Man may daily increase in the Notionary knowledge of this Truth, wherein he may appear a Tall Cedar in his own eies and in the eyes of others; and grow up into high Notions and Light, and is able to speak of very high and glorious light; yet if he here Rest, it may prove in conclusion but a feeding upon winde and husks.

Furthermore, In this knowledge of Truth may man solace and refresh his spirits continually, in the apprehension of the same: and yet it is but seeming, not reall satisfaction or refreshment; if he there Rest trusting to it, to be God himself, for want of information of the difference betwixt what is a Truth in it self, seen so by me, and a Truth mine, manifested within me; not knowing the foot-steps of truth without man, from the foot-steps of truth within man: not knowing a difference betwixt the deceipt of the heart in its deceivable workings, making glorious Rests of that which is none; and Truth nakedly discovered from, or by God in the heart, with its End, and Testimony: so as the creature is not satisfied with any thing, though it be a truth, without him; until he finde the very being of that Truth within him.

Therefore whosoever he bee that reads these few lines, Let him beware of these things following.

First, that he judge not that to be a place of Rest to his spirits, which is but in shew, not enjoyed in substance; nor absolutely passe sentence of any thing, untill there be a Divine light within which makes it manifest: Yea, though they may come so far as to be convinced of truth of Free grace, and for the transcendent

dent Excellency of Christ in God; yet Rest not until thou finde it in thy soul manifest from God; then shalt thou seal it to be a truth: yea, thou shalt have it sealed up for Truths, by the Spirit of GOD within thee: Also to take notice, I do not despise, nor condemne this dispensation not to be of God, first to see by Scriptures these to be Truths: But I here labour to unbottom, and to un center any soul, who meerly rests in the notion of them

Thirdly, To beware of condemning these things, because they have no experience of them; or because they come nigh them; or because if they be Truths, they have nothing left them; but wait untill they see a Light within, to discover the truth or fallacy of them to them; Jer. 17. 9. and if so be they see not the deceite of their hearts, or those false Rests in them, we are speaking of; yet do not condemn them, who have both seen and known them, as though they sought to destroy the foundation of God in Saints; but look upon me as one owning any dispensation of God, in its place proper to it.

The Eight false Rest.

THE Next Rest we desire to speake of, in order to this, is the Knowledge of Christ in the flesh; Either considered, as he is declared in Types and Figures under the Law, or as he assumed nature upon him, and so consequently dyed at Jerusalem.

Now for the first, In reference to Types and Figures, which at this time are the dispensation of Ordinances, either practised before or since his Coming: How many in our daies are they that meerly rests upon such shadows, some practising of such Types as he'd forth

forth Chriſt to come; ſome in thoſe that were practiſed after his Coming; and here they ſatisfie themſelves. As inſtance the cry of moſt, Wee enjoy the pure Ordinances of Chriſt; wee are members of the Church of Chriſt; we are partakers of thoſe outward priviledges purchaſed by Chriſt: Inſtance the peace and comfort they enjoy in them, the glorying and the high conceite they have of themſelves above others that do not practiſe with, or enjoy them; witneſſe their deadneſſe, flatneſſe when they want them, and their life and peace in the enjoying of them: witneſſe their binding up in them; and their whole Experience contained in this particular: When I was imployed in ſuch an Ordinance, I was fil'd with joy, or I was made to be ſatisfied with the ſeeing of God in it; when the poor Creature it may be, knowes not what God in all or any thing is; but if it be enlarged, or have ſome particular flaſhes of comfort, it makes that to bee the preſence of God; and meerly under theſe fleſhly partiſes or carnall relations do many Reſt ſatified.

But Secondly, To Reſt upon Chriſt come in the fleſh, is to Reſt upon the beleeving the report the Scripture gives concerning him; as being *born of a Virgin, and ſuffering, and being buried*, and the like; and if they beleeve this, and can but heare enough of the Letter preached to this purpoſe, they Reſt; as beleeving ſuch a particular to be true: and that is all that is required of them to ſalvation: and indeed ſo it is, and ſomething more.

But thirdly, To Reſt upon Chriſt come in the fleſh, is to beleeve from the Letter of the Scripture, without any powerfull manifeſtation of the *Spirit*: that this *Chriſt* who did according to Scripture dye at Ieruſalem, dyed for them: And here many ſatisfie themſelves, with very high conceits of their condition; and here alone men Reſt upon the bare Figure. As if men under the

Law

Law ſhould have made Circumciſion, and the enjoying of Sacrifices (in that common manner they were performed) to be a ground of Reſt ; and ſo contented themſelves in the uſe thereof, as conceiving themſelves to be made happy, by the Type and Figure;and not by that which was Typified out in the ſame.So concerning Chriſts dying at Jeruſalem, it is a Figure of the ſpirituall death of the creature with Chriſt; and alſo of this reſurrection.

Now when we come to be buried with him, *into his death*, *Rom.* 6.4,5 and alſo come to be with him raiſed up from death, that is, into the clear enjoyments of God, where we are made to live in the God-head,from it living in us (*Iohn* 14. 17.) then do we fully underſtand and know this Chriſt, and this eternal Life, and not meerly for a man to conceive, becauſe the Scriptures do declare, that this Chriſt is come, and the Creature aſſenting to the whole hiſtory, and believing of it, that this is the knowledge of Chriſt, which is eternal life;for unleſſe the Creature know him ſo to be to him, *that this eternal life to him*. Col 3. 3. 4. that as the Scriptures do declare him ſo to be in the knowledge of him;ſo the creature findes it true within himſelf, from the experience of him in his own ſoul: his knowledge is but carnall, not living, ſpirituall knowledg;for that man that Reſts upon him,as he is declared inScripture;before he be revealed within his ſoul:both that mans Reſt and knowledge is but carnall and fleſhly;for we ſee that all men almoſt in *England*, or in any place where the Goſpel is but publiſhed, doe believe that he is crucified and is riſen ; and this they know from the teſtimony of Scripture : but doth every man know the minde and myſtery of truth? Doth God reveal it to every one? Can any know the minde of God in theſe particulars, either by the Hiſtory or any other way; but by the Spirit of God ? then it muſt he, that before

before this Christ come to be spiritually known, hee must be spiritually revealed within mans heart (1 Cor. 2. 10. *Gal.* 1. 16.) So that to hear of Christ, and not to enjoy him, from being revealed within, is but very unsafe and unsound knowledge to Rest upon, and that which brings not along with it eternal Life, as witnesse, 1 *Iohn* 1. 1, 21 He clearly expresses, that this Christ which is eternall life, was made manifest unto them, and as their knowledge of, from which knowledge, they had fellowship and communion with him: 1 *Iohn* 1.3.

This knowledge is spirituall, and according to Scripture spiritually revealed, before it be truly and experimentally known, now the Scriptures do not reveale Christ within any man, neither doe they say to any particular soule, thou such a one, Christ died for thee: but it is the same spirit which did declare the Scriptures, which must reveal what this Christ is.

Secondly, what the mistery of God in his so coming; or what mystery God did hold our, in the figure which was his fleshly coming too and for thee in particular.

And lastly, Thou must doe as he did, *passe from death to life*; and from being buried with him, before thou live in the Kingdome of heaven with him, or indeed know what the Kingdome or place is, which men carnally conceive to be above the Skyes, though the spirituall knower of him knowes it in another place: Now what is it for a man to fill his head full of the history, concerning the birth and death of Christ. unlesse this Jesus a Saviour, or this Christ which is the light and glory of God, be discovered and revealed within him, suitable to that precious Testimony, of *Pauls* knowledge of this Christ. *Gal.* 1.16. where he speaks of this Christ to be revealed within him: for Christ as he was in the flesh, cannot be revealed; but Christ as he

is

is in the Spirit; or Christ as he is the great design of God, typified out in the flesh, and revealed in the spirit; either as a light, or as a life; or as he is the breath of God, or as he is the clear manifestation of God, wherein man comes to know him to be his Jesus, that is, his Saviour, or inward deliverer; or wherein man clearly beholds, *the Father in him, and he in the Father, John* 24. 11. Which cannot be discerned as he was in the flesh; but as he is in the spirit; 1 *Pet.* 3. 8. that being a figure thereof: we see this knowledge the Apostles wanted, when they said, *Lord shew us the Father: John* 14.8. they having no more knowledge of Christ, but as he was in the flesh: they knew not that the Father was in him, and he in the Father: *John* 14.11. upon this knowledge were they resting, when they said, *Lord it is good for us to be here*: Mat. 17. 4. when they would have been making Tabernacles of Rest, before Christ did transfigure himself within; but Christ bids them, *Arise let us goe hence*, as if he should say, This is not a proper rest for you; *John* 14. 31. It is a very low dispensation; goe, I will discover my glory to you by transfiguring my self within you; then shall you see partly the mystery of my selfe; then shall you more spiritually understand and know me.

And also sometimes the carnall and fleshly knowledge; the Apostles had then, put them upon carnal conceptions, as in these phrases expressed, *when wilt thou restore the Kingdome to Israel?* And many more expressions; as desiring fire might come from above; where Christ tels them, they *knew not of what spirit they were*: the one place tels them they looked upon him as to be one who was to have a great power in the World, namely, To be an earthly King, to live in outward pomp and glory; the other doth signifie, they understood not the great design of God in his coming: so as they in this dispensation were very low, as many

ny are in our daies; and would gladly have been resting in the knowledge they had, which was Christ in the flesh, that was known by them, and declared and preached by them also; but still they remaining under the clouds, and ignorant of the mystery of Christ, in reverence to his coming in the Spirit: yet God was daily leading them to behold their ignorance; and more into the mystery of Jesus.

So that though men pretend to escape the common pollutions of the world, by such a knowledge of Christ in the flesh, yet it is not a secure estate; but a low dispensation, which will dissolve in a higher appearance of God. Therefore though men both know and beleeve that there was a Christ crucified in the flesh, yet let them not rest, untill they know it in the Spirit: Then shall a man see Christ daily crucified before his eyes.

First, In him.

Secondly, By him.

Thirdly, For him.

And fourthly, Crucifying of him: That he shall say with *Paul*, from experience, *I am crucifyed with Christ; nevertheless I live, yet not I, but Christ liveth in me.* Gal. 2. 20. Then shall the soul know both what it is to be crucified, by or with Christ, and also what this Christ is, that lives within him, which is become life unto him; then he shall know it is not flesh, but Spirit and life that lives in him: neither shall he be satisfied with hearing of his death at Jerusalem; but with experiencing partly the mystery now made manifest in him, and so comes to be known by him; then shall he say, *Though I have known Christ after the flesh, yet now henceforth, know I him no more* 2 *Cor.* 5. 16. Being he knowes him in the new Creation, being made to see and discern in the Spirit; and so behold Christ in the *vision of God* Hab 2. 3. Which is so far from being beheld before, as a true crucified estate as indeed there

there is nothing but darkneſſe and rebellion in the heart to ſuch an eſtate; only the ſoul living and rejoycing in ſome carnall conception of God and Chriſt, and yet the heart is empty of his light and glory, and indeed running from the Fountaine to the ſtreames, and from the ſubſtance to the ſhadow or figure: as I might plainly lay open how all the actions of Chriſt in the fleſh attributed to him are but reall Types and figues, and ſhadowes of either good things to come, or to be revealed in ſouls: I cleerly ſee that ſometimes he ſpeaks in Parables; ſometimes he ſpeaks in Myſtery: and ſometimes, yea, altogether he acted in Myſtery; as holding forth what he did in his coming in the ſoul, being a more glorious diſpenſation then that under the Law, as the coming of him in the *Spirit*, is from his comming in the fleſh: ſo that what miracles and acts tranſcendently acted by him above all that was made and is experienced by thoſe in the *Spirit*, who enjoy him, who diſcovers all, as namely, his raiſing *Lazarus*; and at the marriage, turning water into wine; and his healing ſick, and opening eyes; and ſo all paſſages flowing from him of this nature, were but figures ſtill of what he did and would do in and for ſoules: and ſo not only in matters of doing; but alſo in matters of ſufferings, they are reall figures of the ſame truth ſubſtantially experienced in Saints; both place, perſons, condemnation, Groſſe, death, buriall; his agony, or withdrawing before; his grave and reſurrection; his not aſcending immediately after his death to his Father, but afterwards aſcended in the fulneſſe of time: All theſe in every particular, are kuown in the true and ſpirituall ſenſe of them, by thoſe that have had fellowſhip with ham in his death and Reſurrection, and ſo hath paſſed from death to life, and now is riſen within, and dwels with him in heaven, and ſo is ſwallowed up in the God-head, and is roſe in the Fathers glory, and

now

now is filled with the *Spirit*; this time is the time of knowledge, and this is wisdomes time, wherein he comes to be satisfaction to them, and also is justified by them: this is the time, when they sing nothing but praise and glory to the Lamb, who doth not onely deserve to open the Book (*Rev.* 5. 9.) and the Seales thereof, but hath opened the Book and discovered to the soul the Cabinet and storehouse of the glorious Mystery of the Father and Christ; into which City of glory and light the soul is made to enter, and Rest, and live for ever; that now *all things are become new Rev.* 21. 5. to, and with such a soul the very Kingdome of God and the mystery thereof is opened (*Rev.* 10. 7.) and now *the Tabernacle of God is with man*: *Rev.* 21. 3. and now this glorious mystery Christ, is manifested in life and power, and become the hope of the compleat glory and fulnesse thereof, (*Col.* 1. 27.) to be made manifest, when it is made capible to comprehend it, from being comprehended by it, and swallowed up in it; then shall this heart dote no more upon shadowes or broken Cisterns, or figures of good things to come; but he shall be gathered up into God and Christ, and shall possesse them in the fulnesse of them.

The ninth false Rest.

THe next Rest in order to this is, visible Church communion; or the relations under this notion: O this I may say, is one of the Idols of *Israel*, and I may say, as God was a saying once; *Come and see, yea. behold what the Children of Israel are doing in the dark*, O the darknesse of such souls, who Rest in and under such dispensations; truly if I should speak the naked truth, and nakedly discover every false Rest: I never in my own experience did finde more grosse darke-

neſſe ſeaſe upon my ſpirit, then did ſeaſe upon my ſpirit under this diſpenſation.

Secondly, Never more falſe *Laodicean* ſecurity.

Thirdly, Never more pride and ſelf conceitedneſſe then at that preſent; ready to judge every one that were not in relation, in reference to Church-communion, to be no Saints.

2. Looking more at the practiſe of Ordinances, and being members of Churches, then at the reall experience of ſuch a ſoul.

3. More longing after the encreaſe of members, then of their living in the *Spirit* which were members.

4. Judging every one, if they were but in and under ſuch Relations, to be Saints, though they had little, yea, indeed no experience of God at all; refuſing communion with ſuch, being not of my judgement, though they knew what communion in the Spirit was: and cloſed, yea, joyned with thoſe who are ignorant of it; becauſe they were Church-members. This having been mine, and ſtill are many more at this preſent; what Church are they of? Are they Baptized? What judgement are they of? Which doth argue, both an Idolizing of, and Reſting upon, theſe poor diſpenſations of babes and Children.

It hath been with me, and I fear hath been and is ſtill with many more, a coldneſſe of love to thoſe, yea, a condemning alſo, becauſe they have or doe not cloſe with us in every particular, in matters of Judgement, or formes of worſhip; though the parties live in very high enjoyments of God, and are paſſed theſe childrens and babes diſpenſations: and all this teſtifies, a Reſting upon our formes and manner of worſhip: as for inſtance, An Independent, ſo called, and an Anabaptiſt, and ſo many more: as the godly presbyterian and others under divers diſtinctions of formes; how bitter they are one againſt another; what a diſtance they

they ſtand one from another; witneſſe their preaching and printing, and in the ſame their bitterneſſe; Inſtance their refuſal to hear or joyn one with another; witneſſe their croſneſſe of *ſpirit*, what a ſmell of falſe principles this of Reſts appears withall; and truly argues much deceit, and unpoſſeſſed like with God.

If one either hath attained higher; or live in the uſe of Ordinances, waiting for the reall enjoyment of God, being lower; why ſhould that heart who hath either enjoyed more or leſſe of God, have ſuch an unlikeneſſe of any thing of God in him: ſeeing God is love, and he that dwels in the loweſt enjoyment of God, dwels in Love: but truly the being bound to formes, or bound up in formes, and the uſing of them before we be led unto them by God, occaſions all this Reſting in, and condemning of all that do not in all things walk up into, and in the uſe of theſe formes and Church-relations, which the letter of the Scriptures owns to be a diſpenſation of God.

But Secondly, As this is the cauſe of, and doth much favour to be occaſioned, either by our being bound up in them, or falſly led out to them: ſo alſo it is occaſioned by the want of a divine principle within; whereby that principle of God might command our formes and Church-relations; and not formes and Church-relations command the ſoul; ſo as the Soule onely ſeeing ſomething in the letter, wanting a divine light within, to diſcover unto him, either the time, place, manner or end; by this it comes to paſſe why he is darke in and Reſts upon, and is commanded by, and ſo bound up in the form required in the letter; being ignorant of truth in the *Spirit*: but to come more fully to the thing in hand: This, in my judgement was the Reſt of the Church of *Laodicea*, (*Rev.* 3. 17.) in her concluded riches; yea, in her inſenſible poverty: and thus it prevailes with many a heart.

Firſt, When eſpecially the Soul hath been much under the Law, and hampered by the Law, and ſo kept in a cloud from the view of Goſpel-truthes; and now come to ſee a clear truth in that which he ſo much oppoſed, he is ſo taken up with it, as he hath no peace untill he fals in obeying of it, & ſo gathers peace, comfort and Reſt in the ſame; thinking he is now got into a very high eſtate, and the very name of a member of a Church, together with the greatneſſe of the love of God in bringing this Creature to beleeve and obey, who was darke, oppoſite, yea a deſpiſer of the ſame: this doth help forward his Reſt in this particular.

Secondly, It conſiders and reaſons with it ſelfe, now I am got into the communion of Saints, and enjoy now their ſociety; which before it wanted fellowſhip with; and alſo from conſideration of the purity of the Ordinances it now enjoyes.

It before was alive in the uſe of corrupted Ordinances, now it enjoyes them in the purity of them; before in and amongſt a mixed people; he had *fellowſhip wito divels* (1 Cor. 10.20.) now with Saints: but truly though this be a *Laodicean* condition, yet it is a falſe Reſt, for there is no true Reſt, either in the pureſt Ordinances, or viſible relations, for theſe a man may enjoy, and be ignorant of the enjoyment of God in them; as the wofull experience of many will ſeal unto, and teſtifie the truth of what we are ſpeaking of.

Thirdly, Another cauſe of Reſt in theſe relations, flowes from his continuall growth in Goſpel-light, and his encreaſe and growth of knowledge; and moſt commonly the whole bent of ſuch a ſpirit, is taken up with labouring after the knowledge of points of judgement, and with matters nice and curious, things which moſt commonly pleaſe the fancy and underſtandings and to know ſuch things it is his continually ſtudy, and end of all his labour: when ſtill he wants the life and power

of

of Christ in his heart; neither doth he know him, but either by his profession or by hear-saies; not in any true way of experience.

Fourthly, Another cause flowes from his conceived peace and comfort he enjoyes in the same: and thus he reasons, before I had no peace, either in conscience within me, or from Ordinances practised by me; but now I enjoy much peace in my condition; when indeed he may have stopt the mouth of conscience, & his peace come in from a false ground not spoken from God; but drawn forth or imagined in his particular practise. Many a soul feeds upon an imaginary peace, when it is ignorant of peace truly manifested in the heart: and in this most commonly doe the affections blinde and bribe the judgement, and so peace remaines onely in the imagination, and not enjoyed by any powerfull manifestation. But if mens hearts in Church-relations may so utterly be deceived, then it stands in need of these ensuing cautions. 1. Beware of making thy being a member of any Church; to be either evidence to thee, or ground of peace in thee: neither let any conceive better of their conditions because they are in visible fellowships: and neither let their joy or peace be the more; unlesse they do uprightly enjoy more of the discoveries of God to them then they did before.

2. Beware that thou thinke not thy outward uniting in a visible manner with Saints, is an uniting thy *spirit* more unto God, or God uniting himselfe more to thee: or that for or in thy present practise, thou art got higher to God; lest thou Rest more secure in thy present condition then before: for carnall security doth most commonly follow the most of men in those dispensations.

3. Beware thou go not before God leade thee: for most commonly when God leads man into formes,

when he forsakes them, he leades them out of them into that dispensation God will appear in: therefore beware that thou be not led by thy own imaginations; then thou shalt not be left in and bound up in formes, but shalt continue in them so long as God continues in the same.

But many who live and make a God of their formes; they neither know when God leads or not leads; when God is present or not present, its all one if they can enjoy the desire of their hearts, and that which speaks peace to them, namely, Their formes and Churchre-lations: It is to them, yea, its life and happinesse in them. But in the next place observe,

Though God do own all or the most formes and administrations, yet it is but for a time, untill a higher dispensation appear, or the substance of that forme be enjoyed, and then God departs from it, and seldome or never appears in that forme any more; especially if the soul be caught up into God: for as the old Testament-formes, which were of Gods own appointment, and God was in them for the time they were to be used, so also they were to cease.

1. When the substance thereof was come. *Heb.* 7. 18.

2. When a more glorious administration was and did appear; then did God both depart from them, and disown them; and they nowhere to be practised after these two did appear: So it is with new Testament formes, they have and had their time, and yet have when God will and doth appear in them; yet it is but untill God appear in a higher dispensation, and bring the soul into a higher administration; then do all shadowes and whatsoever is Gospel-administration cease to that particular soul, in the use of them what they were before, I would not be mistaken, I doe not say they cease to all and every person whatsoever; but to such

such a soul as is in this dispensation, namely, he who is caught up with God, and carried by God out of the forme; God ceasing to appear to that particular soule in that forme: the Lamb leading the soul gently out of one dispensation into another, untill he be wholly swallowed up with God.

Secondly, Such a soule as can truly say, the substance of such a forme is come in the Spirit, and enjoyes the same within him; for there are some formes and administrations, which hold forth Christ in the Spirit to come: now such cease to be in the use of them at his coming: as those old Testament formes did hold forth as we say, Christs coming in the flesh; which was both the substance of those formes, and a more glorious administration of God: so it was in the decrease of *John*, and the encrease of this more higher and glorious administration: so it shall be in Christ his coming in the *Spirit* into every soules heart: then these formes that Christ appeared in, in the flesh, shall cease in his coming in the *Spirit*.

Now some Gospel-formes doe cease to none, but to such as have enjoyed the enjoyment of Christ in the *Spirit*. For as Christ led the Apostles from the Tabernacle-condition in his transfiguration; so he will when he appears transfiguring himself in every heart; as the Apostles, so every heart shall cease to make any forme, yea, the New Testament-formes, Tabernacles to dwell in for ever; as many makes them now in our daies: also there are administrations which hold out Christ already come. Which

1. Is not to be practised before.

2. It is to be practised after his coming. As I shall name one especially. It is the administration of Praise, which is alone the work of those that are Redeem'd, & have the Seals of the vision of God opened, and are caught up with God into Heaven, to sing songs to *Zions*

God in *Zions* language, by *Zions spirit*, in that *holiest of holies*, which is the place of *Zion*, and those brought into the God-head to sing Praise: but now God in this condition is departed from them, to this heart, not to every own; being seen and enjoyed in these formes which do hold forth his thus coming into the heart: now none but those who do enjoy God in a more glorious dispensation, are to cease acting in those dispensations or formes he yet continues his presence to them in: for as God did cease; and did not appeare in the forms of the old Testament, and they were no more to be used after the substance thereof was come, & God appeared in a more glorious administration: so will God depart and cease to be seen in new Testament-formes or administrations; when both the substance of them is come, and a higher dispensation doth appear, leading the heart out of them to a more glorious and immediate enjoyment of himself: This is *to follow the Lambe whithersoever he goeth*: This is to hear a voice behinde man saying, *This is the way walk in it*: *Isaiah* 30. 21. And to be led *by a pillar of fire* (*Num.* 9. 16, 17, 18.) and sometimes by a *Cloud* to mans spirituall Rest: and not to stand in and under one administration all ones daies, and to be in one place for ever: But to finde God leading dayly from one forme into another, until he bring the soul into the perfect enjoyment of him, who is the glory and substance of all formes: this, for the want whereof, makes many to make them their Tabernacles and Rest, yea, their home; yea, their God, peace and happinesse; which if they be taken away, their God is gone, and their peace hath taken its wings and flown away: this is the reason why many in Church relations have a name they live, and yet are dead; that is, they have a name of Saints and Christians, but they want the nature of them; they have a profession, but want a possession: This is the reason why many come

to

to have a burning up in their spirits, and are brought to a daily losse, they run faster into formes and Church relations then God did lead them; therefore in them God leaves them; for this reason the expectations of many are frustrated, which causeth nothing but death and sorrow, when they have longed and pres'd out after formes; and being members of Congregations, and the enjoyment of pure Ordinances, thinking to find so much in them, and to conceive so much from them; and when they come there behold nothing but dimes and emptinesse, and the want of God; and so have suffered losse. This is partly the reason of all the rents and breaches in all Churches Congregated; and why they cannot stand, is because they were not lead by God into these forms; neither did they see God clearly go before them; but some by affection, some by mis-information, and some out of zeale; so that now very little of God appears, either in their coming in, continuing with, or parting from; thus being bound up in forms and living in them, and doting too much upon them, and rejoycing too much in them; and judging all that speake not for them, or joyne not with them: yea, this is the reason why we are devouring one another, because we all doe not look for, and expect that the glorious appearance of God will lead each man out of his dispensation and form, though never so low to drink into one Spirit.

Let him that is so much either bent for formes, or wholly against them; beware that he do not so dote upon them, as to neglect the *Summum bonum*, the chiefest good: and let every heart that is against forms, beware of these ensuing things.

1. That his living above formes, be not a pre ence of his own, and no true and reall thing; for many are mightily deceived in this very particular thing; they live so high, as they live above all formes and Ordinan-

ces in the Spirit, when alas they are yet living in a form of knowledge, scraped up either from their own industry, or else got from hearing others report their experiences or apprehensions; and he presently conceiving it to be a truth, conceives it to be his truth, and so fals off, crying out and judging all those, that live yet out of conscience in the use of formes; not enjoying higher makings forth of God, and yet he hath but got a notion of this into his understanding, and yet is ignorant of living or injoying God in the *Spirit*.

2. Let them beware of as great an evill on the right hand as on the left, and that is, That they be not living upon an imaginary God, and not the true: for it is the way of the Creature to give so much way to his fancy and imagination; that whatevet it proposeth to be God, it lives upon and rejoyceth in, and brings the Soul into deep and carnall security, with high imaginations of himself, being able to apprehend and discourse of deep and high things; and yet want the life and power of any one of them.

3 Beware of Judging (if thou be broke off from formes) those that thou hast left behind thee in the use thereof. Considering that God is in all formes of his own appointment, and that their dispensations may be of God; and that they shall there abide but their appointed season. And therefore let thy carriage to them and thy judgement of them, be as much as possible may be without offence unto them, and for the winning of them; and that when God sees a higher dispensation fit for them, he will lead them into it: onely my soul desires they may not be so glued to them as to live in them; and not to waite for a higher dispensation from God, onely in the want thereof, they are in the use thereof, God owning and appearing unto them in them; so that I could wish, the wisdome of *God* may appear so in the hearts of those, who do pretend

thus

thus high to live in God; that it may truly appear to themselves and to others; God led them into the same &nor themselves. I have experienced both the contrary evils, and therefore I speak; so that if God be love as in his dispensation God is so to him that knowes it not, then it must break forth from us, if it be living in us: to look upon Children and babes with a tender eye and respect; so as judgement may passe away; and the spirit of burning, which is Love, may appear amongst us.

Thirdly, As others are under mens Teachings, so look thou be under the Teachings of the *Vision of God* (*Hab.* 2. 3.) and that thou speak or pretend to enjoy no more then is taught within thee by the *Vision* of God; for in the want thereof; sad experiences testifies we Peecing and patching Religion and high notions together, and make it their delight and joy. Oh the teachings of God do open the very heart and the secrets of the sealed Book, and beleeve it, to live wholly above all in God: It is to live such a transcendent life, as is better and sooner spoken then enjoyed and known in truth: for there must be such a death within men, and a passing from death to life by man, that indeed men may hear of the thing, and get it into their imaginations; but to enjoy it in the true and reall manifestations thereof, many in this shall in their conceits be brought to losse: for to have the Seales of the Eternall brightnesse and glory of God opened in the appearance of the *Vision* in a mans heart; to have the very splendor and glory of the divine Being revealed within man; and to be wholly caught up in the whole our of all things; so as the soul is wholly swallowed up with God in all things; so that now neither eye hath seen, nor eare hath heard, neither by mans heart can be imagined, the depths of the life, glory and enjoyment of such a heart; yet it is his common meate, and teaching of the *Spirit* within him; so that no mans

teach-gs

teaching can reveal the life and center of such a heart, but it is better experienced then can be declared, it is so transcendent a life and being. Yea, further, for any man to live so in God, as he enjoyes God in all, and seeth God the life and being of all; yea, it is not his judgement, but he findes all these things effectually within him. For a man may be of the judgement concerning living wholly in God to be the only Life; and yet not to know this from the experience of the Visions teaching within himself. Now it is no benefit for any to be of this and that judgement, unless he live in the clear enjoyment of the truth he is convinced of in his judgement and understanding: here is the glory of a Saint indeed, not to know a truth because it is the judgement of any, neither because it is his own judgment; but that he hath within him the truth teaching of it to him, from the life and power of it in him. So he knowes the Sun to be the Sun, not from hear-says; but he seeth the life and glory of it, having his eyes opened to behold it, and findes by experience the heat and powerfull operation of the same upon him, as well as upon the earth. So with Saints, they do not receive their life, light or experience of God living in a Saint, from hearing of it, but God breakes forth in their spirit, and so gives them the sight of the glory, light and splender of God within themselves: So soul, beware thou be not overcome so with hear-saies as to rest satisfied with the meer notion of God and truths, and yet be at this time but a blazing starre, who shall fall and cease to be, what thou art present both to thy selfe and others seemest to be; onely for a time thou may by this notionary light in thy understanding and judgement be a blazing star to discover what thou hast for the deceit of thy self and others: and yet it is not the light of the being of truth in thee; but a borrowed light got from others, or in thy imagination, or conception

ception, which shall suddenly perish; and then thou shalt be left in the dark, as a man in the Clouds, reserved for the great day. Oh, to be Taught of God is a Jewel; it will teach Truth, and not lye.

Therefore in the last place, It is worth waiting for, though thou waite in silence and in death, untill thou do enjoy it; lest thou pretend to have that thou hast not, and to enjoy that thou enjoyest not; for in so doing thou shalt go with a ly in thy Right hand; and shelter thy self under vanities and lies.

Yet I would not be mistaken, that either I am against formes in their time and place, and manner; neither that I deny that a soul may attain to such a glorious enjoyment of God as must, yea all formes and shacowes may fly a way and be dissolved, though not destroyed; and the person, forme, and use thereof, shall be swallowed up with glory.

But I desire to compose the great difference that lyes in mens attainments, when they all cannot speake one thing, or enjoy God in one dispensation; then they fall one condemning another, so as they cannot make out for good of each other, that which they enjoy of God in their present dispensations.

Secondly, to unbottom the one of Resting in, and living upon; or making his everlasting Tabernacle in those shadowes: and the other, to be there in an especiall manner, which both in word and action, he seemes to be: and that he do not pretend to live in God above all formes, when indeed he neither lives in God, nor knowes what it is to be led by God, out of the same into that which is truly sweet, if the soul were led into that he pretends to enjoy.

The tenth false Rest.

THe next Rest which in order we shall speake of, is, a Sutability to the externall letter, or some qualified

lified frame wherein this Creature takes his joyfull Rest in the view thereof.

Indeed when a man is wounded, yea, deadly unlesse there be speedy helpe, in this condition, the Creature will be willing to enjoy any Chirurgeon for the Cure thereof: yea him that but pretends faire, and by his skill doth give some ease therein at present, and hopes for the future, though this party do it but to serve his owne ends, not from any principle of good to the party who is the patient; yet he being ignorant of his faire pretences, he heals up his wounds, though falsly, and afterward the wound breaks forth again, to the greater damage to the party. Thus it is with a poor, distressed, wounded, helplesse heart; whom it may be, God is a preparing for mercy; he lying in such a desperate condition, would gladly have his wound cured by God; but there coming a pretended Physitian into the heart, speaks like God; appearing to the Creature to be God; and to heal in the same way God heales Soules; yet the soul being ignorant, accepts of it and freely entertaines it; whereby it comes to have a time of peace and Rest: onely because he apprehends his desperate wound to be cured. And thus souls do in a time of straights, accept of those proffers; when in another condition he would not; but at present, necessity putting the soul upon it: Now soules that live under the sight of the want of God, would in the sight thereof, be in a way to attaine God; seeks and presses to know in this case what to do: at last it looks upon the Scriptures (in this case) to be the only Teacher; whereupon he gives himself to a diligent searching of the same; where he meets withall some places how the Saints were formerly qualified, and these preparations they had within them; whereupon he sets a labouring with his own heart to bring it into such an estate of mourning, humiliation, or repentance, with hungring after God

God, as also loathing sin, and having a wearinesse and burthen under it; and when he hath thus done, he runs to Scriptures, and seeing his condition sutable to that, he makes Scriptures, the ground of his faith, and so cures his wounds by it, and so drawes peace and comfort from it.

Now the creature being ignorant of any other work, he wrests from this Scripture influence, as is pretended, and from thence concludes his enjoyment of God; and that now from some perswasions of spirit, concludes it to be the witnesse of the Spirit, when indeed the creatures heart in this case is not upright, and he being in darknesse is not able otherwise to judge of himselfe, or his condition; neither of his heart which doth tell him, that this his sutability is upright: but the soul wanting the manifestation of light, he is not able to passe true sentence upon the same, but Rests and man makes his habitation here: and though he pretends to make Scripture the ground of his thus beleeving, yet it is his qualifications and sutability to Scriptures which is the ground of his thus Rest and beleeving.

Or Secondly, That which in this case the soul is most establisht in, is, when it may be a Creature is in some sad condition, a Scripture is cast in immediately upon the soul, un-sought-out, or laboured for; and this sutable to the soules condition; from which there is joy and peace: yea, sometimes the heart is so ravisht with it, and so overcome by it, as indeed it's hardly able to expresse its joy and peace; yea, sometimes the heart is so overcome, as it cannot expresse it, or hardly knows for the present where it is: But here lies the Angel-like designe sometimes of Satan, to come in the same manner, and with the same effect to deceive, that God comes in with to save, and so transformes himself into Gods shape: And one of the cheefest waies he hath, is

to

to apply himselfe in such a way of working like God, as he may the most prevail with the soul and resemble God, and so keep the soul much below God. Now Scripture-way Satan thinking is most like Gods way, of any other; especially when he brings in Scriptures sutable to the condition of the party: and so that he may cause the soul to beleeve, that at such a time God was pleased to manifest himself; by casting in such a Scripture so sutable; so as now his transformed work is the more surer, seeing it hath such a foundation as this: yet this he doth of purpose to deceive.

Thirdly, Mans own Memory or fancy being upon some serious meditation, may in the same manner and way bring, and represent before the soul such a Scripture: and here lies most of the deceit of the fancy and imagination thus to work: this way, there coming in a Scripture into the thoughts of such a soules fancy and imagination to drive on his own Designe, makes it as it were a nose of wax to apply it to what use or way he please; yet he will make it the ground of his imagination and fancy: and so man this way, comes to Rest upon a deceit and fiction, and not upon any ground in the glorious manifestation of God.

Now Scriptures it is true, do display in a Mystery, most Precious things; which if a soul did enjoy them, their thus enjoying of the Truth there displayed, would be a Rest unto them: but so long as a man reads Truth in the letter without him, untill he can read it in the Spirit within him, there is little cause of rest to such a heart. As Instance, for a man to be overwhelmed in grosse darknesse, and in this darknesse, the soul not able to behold the glory of God: Now from his reading in Scriptures, he sees God there expressed to be a Light, and to be full of Glory; yet notwithstanding from the sight of this in Scripture, though he want this light within him, and his darknesse to be expelled out

of

of him; yet he rests with the sight of this in the Scriptures satisfied, as though God were become light and glory in him, and had expelled all darknes out of him; and he carried up to behold it truly and live in it: so that that I drive at is to unbottom any Soule of making a nose of wax upon the letter: and becaus Christ saith in an upbraiding way, Search the Scriptures, for in them ye thinke to have Eternal life; so many now think to have this Eternal life in the Scriptures, or in searching of them; when indeed they are but a Testimony or a Record to set forth in a mystery what Eternall life is: And becaus the Scriptures say, that weary soules are to come to Christ for ease and Rest, therefore every soul who in his own fancy and imaginations, doth judge himself to be weary, may come to Christ; and so by his being weary, there is way opened for his coming to him.

For First, It may be the heart may be weary of sin, becaus it brings judgement or condemnation.

Or Secondly, It may be weary becaus of his long travel to, and waiting for Christ.

Thirdly, It may be weary becaus it can no longer abide in these dispensations of Gods leading.

Fourthly, It may be weary becaus God comes not in his time, and rewards it for its breathing after, and working to attaine God or Christ.

Now the soul being falsly led out by his own heart, he instead of coming to Christ, onely Rests upon his bare apprehension of this in the letter, from his sutability to it in his own spirit; and here he feeds and remaines with ease, comfort and peace in his own spirit; and this he makes his Tabernacle: Though it be true that Scriptures were given to be a visible testimony or declaration of God or Christ, according to which God workes in man, yet they were never given to be an inward Testimony, or a Rest unto man; but the truth

Truth of the letter must be both revealed, known and Judged of by the Spirit; and not the Spirit, especially in Internalls, by the Externall letter; neither qualifications in man suitable to the letter in mans apprehension, is a ground of faith or rest, without an inward Testimony and Manifestation by the Spirit of the Truth of these qualifications.

The eleventh false Rest.

THE Next Rest in order to this, upon which men Center their spirits, and make their Tabernacles, is the use and application of the conceived and imagined extent of Christs death; which being so fully declared in the letter without any more, they believe it upon this Testimony; and here is the ground of their joy, peace, assurance and rest.

Now I shall not go about to speake evil of any point of judgement, in reference to any particular factions, but to come to lay open my own experience, and false Rests; which in so doing I may come to lay open a way, whereby those that are led by the same deceite, may come to see it in themselves, and so may from sad experience, seale to the Truth of what we are saying: for many who have gone through this dispensation and have beleeved this to be a Truth, when now alas they see, that they were both ignorant of what this Christ was, or what was meant by his death; wanting the knowledge of it in themselves; now the terrors of death have, or do seise upon them; and instead of being joy and peace unto them, it hath produced death and sorrow in them.

But first of all, This soul who is thus resting upon Christs dying for all, he sees the Scripture saith, *He*

gave

gave himself a ransome for all, The conclusion is this, of such a spirit, if for all, then for me; and this he beleeves: and this faith he, is the ground of true faith; when he is altogether deceived. For the ground of faith is something out of the Creature in God, before time, revealed and made manifest from God to the soule in time; upon which the soule builds his faith, rests upon it, and is kept unto all time in the glory and splendor of it: but the soul wanting this in a particular way of discovery, he makes the other the ground of his confidence for refreshment, peace, safety and happinesse: and he concludes,

First, That no true faith can be but this.

Secondly, that none have any ground to believe but upon this ground.

When the poor heart is altogether ignorant in his own breast, of the manner of Gods coming to reveal truth; yea, himself in his Son by his Spirit: whereas now mans ground of his happinesse lyes not in a misunderstood Scripture without him, but in a right discerned, revealed, and known God within him.

Thirdly, This soul daily encreaseth in the assurance of this his rest, by his daily study, pains and diligence wherein he fils his head with so much of the Scriptures, as indeed he makes it so glorious, as it Conquers his spirits, and many more; into a solacing himself in this very particular, when indeed he is missing the chiefest good, which is the life of him, who puts an end of all controversie to all such disputes, when he comes to appear in the Spirit; But alas, before no marvell though the poore Soule be running from mountaine to hill, though he forgets him who is the Resting place of Zion.

Therefore soul, thou that makest thy habitation amongst the briers and thorns, and barren mountains, Arise, these are not thy Rest, they are from a corrupted

ed judgement, and therefore are corrupted, and if thou ſtay here they ſhall deſtroy thee with an utter deſtruction: all are not proper Reſts which are diſpenſations and manners of Gods leadings; but the pure promiſe of reſt is neither in any thing, before in Death and Reſurrection, but in the aſcendings of the heart and ſpirit of a Creature into God, by the deſcendings of God into the Creature; which did raiſe him from death and the grave, and now have opened the heavens to him by receiving of him into glory: for as Chriſt did not make his reſt and abode in any carnall or fleſhly diſpenſation, though in the ſame he did enjoy the Father; ſo no heart is to make that his reſt which Chriſt did not make.

Every heart ſo long as it lives below the glory of God, ſo as it is not glorified with God; is a heart centring himſelf in a diſpenſation which ſhall be diſſolved: For both man in the diſpenſation of Chriſt in the fleſh, or in a crucified, buried, or raiſed Soule, is not to abide but in a glorified aſcended Soule into God; where the life is the unchangeable glory and ſplendor of God, dwelling in man, glorifying of man, in which is the life and center of man, truly and unchangeably centred.

The Twelfth falſe Reſt.

THe next Reſt in order to this is, a cloſing with and drawing comfort from the promiſes expreſſed in the letter of the Scriptures: This cloſing thus with, and applying the benefit of promiſes; the whole life, center, comfort, cauſe of joy, peace, duties, diligence, what not, to many a ſoul (and from hence when many come to declare their manifeſtation of God, all they

they have to say is,) at such a time a promise was made forth unto them, or cast into their thoughts, by which they apprehended God, and closed with it, and from thence did draw comfort and peace from it; and this is all the experience of God that is manifested to them, or that they have: This causes abundance of rest and security to many a heart, and luls them a sleep which is most commonly Satans way to apply himselfe to such a cure; for to cause a soul to Rest below God; as is suitable to a Soules condition; so he brought in a promise to Christ: *He hath given his Angels charge over thee*, &c. Mat. 4.6. Here he came to apply himself suitable to the condition of Christ. O when once a soul is brought into a Pinacle-condition; wherein he is brought to see the glory of much, then Satan labours to cause the heart to fall down and worship him; he coming smoothly, and bringing the promises of God along with him, to back the truth of what he doth: and here after the soul is betrayed by represented glory in a promise meerly cast in from Satan; wherein the soul falls down, and worships the very cunning working, and the high exalting of Satan: and in this condition he is brought to see and apprehend high things, and is brought into a Pinacle to behold almost the glory of every thing, made over by Satan to the Creature in a promise upon the Soules submitting to him; and upon this Pinacle he sets him, that is, he causes him to Rest: and so the poor heart being not wise in the Spirit, is deceived and betrayed; though the actions, knowledge, light, joy, Rest of this soul be glorious and for God in his own eyes; yet it is but Satans transforming himself into an Angel of light, resembling or coming in and working in the Creatures heart, in the gloriousest manner and shape God works in.

But Secondly, Others being wounded in Spirit, and weary in soule, for the want of any glimpse of God; leaving

leaving no means un-attained, to get his ſoul cured and unburthened; and having reſted upon many falſe props before, and being unbottomed of them; he tries this particular, it being of a higher nature, and more likely to ſpeak peace unto him, *viz.* a running to Scripture, to finde out ſome particular promiſes ſutable to his condition; and having found out ſome ſutable Promiſes either preſently ſeems to ſpeak to him from a ſutableneſſe in him; ſo it may be, being a conditionall Promiſe, or elſe the ſoul meditates a while upon it, and it runs much in his thoughts, and at laſt he cloſes with it, ſtrikes this load and burthen at his ſpirit, here he drawes comfort and peace from it; yea, it may be ſo much as indeed the ſoul is mightily overcome in his ſpirits with joy, and can do nothing but rejoyce; upon which he Reſts, builds his faith as he cals it, and ſo concludes it to be a manifeſtation of God.

I will not deny but God may make theſe waies if in truth, cauſe of ſupport unto a ſoul in his travelling towards his Reſt: But for a Soul to ſtrike ſail, caſt Anchor, and have all the waves in his heart ſtayed, and his very wearineſſe of ſpirit, at this preſent put to a period, is as if the children of Iſrael had ſtayed either beyond the red Sea, or when God gave them Manna, before they came to enjoy a reall poſſeſſion of the land of promiſe: though God did this either to refreſh their ſpirits and ſo to under-prop them; or elſe to give them it at the deſire and repining of their ſpirits, to ſee how they would uſe it, or abuſe it. Now this being a deſcription of a Saints ſpirituall travell, though God ſhould cauſe a glimps of glory or heavenly Manna to refreſh a heart, to be given to a ſoul in the view of a promiſe, yet for a ſoul to Reſt in this, and make it his habitation, it ſmels too much of mans deceite and abuſe of every diſpenſation, and a daubing up his ſpirit with untempered morter, and ſo hatches

Cock-

Cockatrice Egs, and weaves the Spiders Webbe; ſo that it is but a kindling of a fire, and manwarming himſelf in his own ſparks; whoſe concluſion ſhall be death and ſorrow; and before ever the creature knows what true reſt is, by ſweet experience, he muſt be brought to a death in all theſe.

But from my own experience of the fallacy of my own heart, and the contrariety of the falſe Reſts that I have gone thorow; I make bold to propoſe theſe enſuing particulars to ſuch a heart; not intending to weaken the workings of God in any poor heart, though under low Adminiſtration; but only to diſcover the nakedneſs of man in the way of his own heart.

And Firſt of all, When did the Lord manifeſt himſelf to thy ſoul, and give thee a particular right unto, and intereſt in this promiſe; the application of which thou makeſt thy Reſt?

Secondly, How was God revealed to thy heart in this promiſe? Or whether is it not the great neceſſity thou haſt of it, that makes thee fly to the promiſe; and ſuck ſweetneſſe, life, comfort, and Reſt from it? Or is it God in Chriſt clearly Revealed unto thee in the ſame? For it was neceſſity, that made many run to the Ark, and hang upon the outſides thereof, though none but thoſe that were within were ſaved. Scribes and Phariſees did challenge a propriety in God, and all externall priviledges; but it was but from a ſutableneſſe of holineſſe, they had to the promiſe; and not Revelation of God in them, diſcovering the truth of God in them.

Thirdly, What inward Teſtimony of God haſt thou for thy great joy, peace, reſt? And what is thy inward evidence, that witneſſeth the truth of what thou enjoyeſt? For every one that beleeveth, hath a Teſtimony within himſelf, 1 John 5. 10. And every heart that hath ever ſeen the appearance of God within

in

in him, hath found a lively Testimony coming along with that Manifestation of God; which is the only proofe of the truth of what he enjoyeth, and not any Qualification, nor outward Testimony either of man, or from man, 1 *Joh.* 3. 24.

Fourthly, How was peace in this particular enjoyed by thee? Was it from some inward voyce of God, or discovery of the same? Or was it from such a suitable form of words to thy condition; either cast in, or found out in searching? Or was it from a clear Manifestation of the glory of God in thee, suitable to those forms of words in the Scriptures without thee; whereby the forme of words came to be made good to thee: so that thy comfort, peace, satisfaction, or rest, do not flow from the forme of words, as thou seest them in Scripture without thee; but from the enjoyments of God within thee, suitable to that without thee?

Fiftly, What glorious power of God was made out in thy spirit; in thy thus closing with promises? Thy thus closing may seem to be done in power, but the spirituall Coming of Christ in the manifestation of his glory, is so great, as indeed it is not ordinary, but extraordinary, in the heart of him that knows his coming.

A promise Closed with before Christ come in the Spirit, may seem to be done in glory and power; by reason it may be, he could not before beleeve, nor live in that freedome or joy he now lives in; but the coming of Christ in the spirit, doth so farre surmount that, as indeed the other appears nothing, when this is come, *Eph.* 1. 19. *Mat.* 24. 30.

Sixtly, Whether is it the Manifesting of God to thee, that gives thee a right to the Promise, and from this thou closest with God? Or is it that suitableness in thee to the words of the promise, that gives thee a being whereby thou closest with it? If it be the latter,

it

it is not right: For all Promises are in Christ Yea, and Amen. And He is the A L L in them; and if he be revealed, he gives a being to them: yea, to the creature to live in that being, as He is the A L L in them. So that the substance of every promise must come into the soule, and be revealed in it, before the form of words can truly pronounce comfort, peace, life, happinesse or rest to it: So as his Rest is not upon the form of words, as in Letter expressed, but upon the being of it; which is God manifest.

Now many a heart doth feed upon husks, out-sides, and externall formes of words; and fals short of being caught up into his glory, and so resting in the being of all Truth. Here it comes to passe, that the Creature makes every thing a God; and will shape and form out God according to its imaginations; and so labours to dispossesse God; and to set up its own shape in Gods stead.

Now promises, whether they be sought, or cast in, they are to be no rest unto any heart: for the words of the promise are like unto a figure or type, it testifies something to be given to the Sons of men; but when a soule is in the possession of those things, then it doth not rejoyce upon the words holding out the thing; but upon the substance of the thing possessed in the heart: but many on the contrary hand, for the want of this, run after conditionall promises; and when it seeth not the condition of the promises performed in it, he labours after a suitableness to them; before not daring to apply them: but when he hath got his heart into such a frame, as he imagineth to be suitable to the condition thereof, he Resteth there; applying life and comfort from it; concluding he hath a right unto it from this particular: But if at any time he breaks the condition, his peace is gone; because the cause of his peace, was his exact performance of the condition of the promise.

Secondly, But ſome are higher then this, and they ſee a vanity in this; and they look upon Chriſt as the performer of the condition; and if he can but beleeve, Chriſt hath done it, and then he hath a right unto the ſame; whereupon he uſeth meanes to get his judgement convinced of this, that Chriſt died for him; and in Concluſion, he gets himſelf convinced of the ſame; and here reſts, concluding the promiſes are his, becauſe Chriſt is his: when indeed both the ground of his concluſion and confidence is falſe: and ſo he comes to be deceived.

Thirdly, Another, that Reſts upon promiſes before Chriſts ſpirituall Coming, is when a man hath laine in ſad darkneſſe and bondage, and hath a long time waited for a diſcovery of God, and at laſt ſome apprehenſions of Chriſt come into his underſtanding; whereupon he ſtands convinced in his own judgement that Chriſt is his: Whereupon he for the greater increaſe of his Reſt, Comfort, and peace, runnes to promiſes and applyes them, as having a right to them in his own apprehenſions by Jeſus Chriſt: Here is that which begets the ſtrongeſt confidence, that Chriſt is come in the Spirit; which works that joy and peace, the ſoule thinks ſhall never be taken from him; whereas after a while man is not ſo quick-ſighted, nor ſo clear enlightned, but it ſuddainly lyes in the grave, as that which muſt vaniſh in the ſpirituall appearance of Chriſt in the heart.

Now this is the great deſign of Satan, to keep the poor creature on the out-ſides, the husks; and would have the Creature wholly to live below the glory of Truth; which is the coming of Chriſt in the Spirit of glory: But hearts truly principled before Gods appearance, e made to waite for him, from a great power of himſelf; not in any of theſe things to reſt, before they in the glory of the ſpirit come to enjoy him, Mat. 25 10.

The

The thirteenth false Rest.

THe next Rest in order to this, is great, strange, and excellent flashes of God (so I tearm them) and as they the most appear; yet they may be true, or false, resembled, or reall.

First, We shall speak of flashes of light in the understanding: And neither touch them as they are true, or false.

1. If they be but flashes, they are no reall manifestations of Christ in the Spirit: and therefore in the first place, They are not of a witnessing nature, they bring no reall Testimony of God along with them; but leave the creature dark and empty, in and of this particular; but Christs coming in the Spirit is not without a Witnesse, which is both unresistible and satisfactory: but flashes whether they are of God, distinct, or opposite; they have no Testimony of the Spirit, to witnesse the truth of God to man, by the Spirit within man: as man is below under the dispensation of a flash; whether true or false.

So secondly, They are not of a powerfull Nature; they are very weake in comparison of the power of Christ coming in the Spirit.

For first, They do not dispossesse Satan of his habitation; whereas the coming of Christ in the spirit doth, *Mat.* 12. 28, 29.

Secondly, They do not dispossesse the Creature of living in himself; or they do not carry up the Creature into the glory of God in the Spirit; they being of too low a nature, no more then flashes in a dark night, can bring the Creature into the beholdings of, and living in the glory of the Sun: so that they are not compleat Revelations of glory; neither powerful in effecting the same worke, which is accomplished in the coming of Christ in glory.

3. They do not ſatisfie the heart of any; they may ſeemingly give contentment for the preſent; yet the ſpirit not altogether ſatisfied: whereas the coming of Chriſt in the glory of the Spirit, doth fill and ſatisfie the heart of any in whom he appears: Mal. 3. 10. Mat. 5. 6 yea, his coming cauſeth a running over of the ſouls Cup: yea, it is uncontainable, mans capacity not being able to receive or comprehend the ſame: for the want of this ſatisfaction, power or witneſſe of the Truth of Chriſts coming, he being but under a flaſh, he runnes to Miniſters and men of experience, to hear their judgement, being not ſatisfied in himſelf; and according to their approbation and judgement, he moſt commonly receives the more or leſſe ſatisfaction; and ſo reſts: whereas if it be Chriſts coming in the ſpirit, a ſoul need not run to any Creature in the World to be ſatisfied in the Truth of what is diſcovered; for HE comes with a Satisfactory witneſſe, which doth anſwer all objections and ſatisfy all doubts in the heart, which may ariſe: yea, if men inſtead of approving, do deny it to be truth; yet the ſouls Teſtimony within it ſelfe doth bear up his ſpirit, that he is able to ſay, all men belye the truth, *Rom* 8. 16. he not in the leaſt being daunted in his aſſurance thereof; though it be oppoſed by man or devil: neither can ſuch a heart be ſhaken, if all the men of the world ſhould ariſe againſt the ſame, coming to diſprove it, *Prov.* 10. 25. 30. Alſo he that runs to any viſible externall witneſſe, pretending Chriſt is come in the ſpirit, is a creature altogether ignorant of his ſaid coming; and lives much below ſuch a coming: for to me this is an infallible Truth, that if any man pretend Chriſt is come into him in the Spirit, and yet wants an inward Teſtimony or witneſſe for it, and ſo is forced to make uſe of viſible Teſtators, he is a man plainly wanting the enjoyment of the ſame; for God in ſuch a caſe never leaves himſelf without a ſure,

ſatis-

satisfactory, unresistible and undeniable Testimony; which indeed the Creature who wants the same, may well make use of others. But flashes if they be deceiveable, pretend to come in with a witnesse; and therefore many call this a witnesse; they being perswaded of the truth of what it enjoyes: But this is as much below the witnesse of the spiritual coming of Christ as the light of the stars, is below the light of the Sun. How many under a state of flashes (which I may say is almost the last Cirde Satan can play in a soule to deceive him in his transformings) do live in most great joy, light, notions, or pretended liberty; thinking from a meer perswasion they have within them, they live in very high enjoyments, and doe beleeve they have a witnesse of the Spirit within them, for the truth of what they beleeve; when indeed it is but a formed imagination, an la Carde plaid gallantly by Satan, to keep the creature below the enjoyment of God in the Spirit, and to live in freedome and rest, when not in truth and in the Lord Further this is the reason partly of many ups and downs in the heart, whereby the creature is one day a believing and another day doubting, because it is not living in the enjoyment of Christ in the spirit; but may be is under some flashes, and so it comes to pass that it is unsetled and unfixed in God.

Fourthly, Flashes are of no long continuance, they are not of an enduring nature; for they presently appear, are presently gone, and so though the Creature had a great deale of light and joy; yet when the flash comes to be taken away, away gos all the Creatures joy and light, and he is left in the cloudes of darknesse and sorrow again; Whereas when Christ comes in the Spirit it is not so, then all sorrow and mourning shall flie away, (Isa. 60. 19, 20) and the darknesse of the Creature shall be expelled, and God shall become unto the soul an everlasting light, Rev. 21. 3. 24. so that

God and the Lamb shall live in his heart; and be light and glory to him; so as his Sun shall never go down, but he shall live in the light of God, and the Lamb for ever and ever.

For his coming in the Spirit, is after the Resurrection of a soul out of the grave, whereby he is carried up in the light and glory of God, from the descendings of that light and glory from God; so as there is a living in the light God lives in; and a swallowing up in the same glory God is swallowed up withall: but a flash leaves in its withdrawing the Creature in the same it found him in, if not worse: for a flash of light or joy, is like a flash of light in the Skye; upon the darkest night it appears to be the greater, the greater the darknesse is. So upon a darke soul, when its possessed with much darknesse, the lest flash that can appear in that is very great and admirable; so that the heart being no otherwise able to judge, lookes upon it as a manifestation of God, yea, may be a very glorious one: yet it is not so, and at last is taken away, and the *creatures hopes* and expectations are frustrated. Whereas to such a soul as lives in the day naturall or spirituall, hardly can discerne or take notice of such a flash or light, because it is so much inferiour to the light and glory of the Sun, and day; which now is appeared and shines either within him or without him.

These flashes in the first place, if they be of Satan, the very end thereof is to lull the creature asleep in the bed of security, and there is no resting of the same by any poor creature: For

First, It workes and comes in sutable to the Creatures necessities, pretending redresse for the same.

Secondly, It comes with a glorious resembled form or shape God workes in: and so it becomes a transformed Satan, and not a transfigured Christ.

Thirdly, It is not able to discern the same by reason of

of the absence of the true light which makes all things manifest, *Ephes.* 5. 13, yea, the very transforming of Satan.

Fourthly, Flashes in this nature do come with furniture to back the truth of what it doth declare or speak; if there be any jealousies arise in the heart, as sometimes there is, yet it doth furnish him with strength to manage the entertainment of it, and his joy and peace from it: and here Satan plaies his part: for if the heart be of an opinion, that it is possible for a soul to doubt after he hath enjoyed a manifestation of God, then he will put a creature upon doubting, to make good that false, unsound, and unexperienced principle of men; that the truest faith is accompanied with the greatest doubtings; and here the heart is still deluded, and kept in strong perswasions of the truth of his flash.

2. If the heart be of that judgement, that it is impossible that a soul can doubt again after he hath enjoyed a manifestation of God; Then Satan will transform himself into a capacity of confirming the creature, in labouring in all transformed actions, to confirme the creature in his assurance of the truth of what he enjoyes; and so upon all occasions addes to what he hath done; and so the poor creature Rests satisfied in and upon what the Creature calls his manifestations of God: now flashes that usually attend a creature that is truly enlightned by God, though not fully possessed with God, yet he being waiting for the coming of Christ in the spirit, is sometimes attended with flashes or light of joy: but they if from God, most commonly have these ensuing effects.

1. They do underprop and support a weary fainting spirit, in his spirituall travell to his land of Rest, so as he is made to wait with free submission to God untill it enjoy an appearance of God in the Spirit.

2. Instead of causing a man to rest, they declare against it; and do discover the vanity to it of many other Rests it hath been resting upon below the enjoyment of God in the spirit; so that it is so farre from it, as it is an Angell appearing, unto whom man would gladly fall down and worship (Rev. 19. 10. & 22. 8.) yet it saith to the Creature, as the Angel said to *John*, *Worship me not*: so saith the flash, rest not upon me; I am but as a messenger from God; I am not the dispensation of God appearing in the Spirit; I am in the form of an Angell, I am not the God upon whom thou must rest and worship.

3. Flashes from God, beget a higher breathing in the soul, and a greater dis-satisfaction in the soul untill it come to enjoy an appearance of God in the Spirit of glory: it is so farre from causing a soule to rest, as indeed it workes a contrary frame of spirit, which is, a restlesnesse in the heart, untill it come to enjoy that which in the flash is represented to it: also if so be that there have been any with-drawings back of the heart from seeking after God; this Flash doth mightily stir up the heart of that Creature from that principle of the contrary nature, namely, a breathing after, and a restlesse satisfaction, untill it come to possesse God in the Spirit of glory.

The fourteenth false Rest.

THe next Rest in order to this which partly the creature passeth through, is the appearance of God in formes and administrations, under which the Creature is mightily elevated in his Spirit; as *Jonah* was with his Gourd which God gave him; which workes a great displeasure in the heart; when God would have

the

the Creature brought into a higher diſpenſation of God. Adminiſtrations I muſt confeſſe are appointed by God, and in the ſame he uſually appeareth in a low manner; ſo as he ſometimes doth give the Creature much refreſhment in the uſe thereof; but not to be the Soules Reſt, as though this were a full manifeſtation of God in the Spirit; but to ſet the heart in a frame to ſee by this, the great glory that ſhall be revealed unto him, in the Coming of Chriſt in the Spirit: for thus it workes, If God be ſo glorious in a glimpſe of himſelf, in a forme, how much greater will be the appearance of himſelf in the ſpirit; which inſtead of reſt, thus working, it is made to have a higher breathing in its ſpirits after the Reſt, which he ſees afterwards to be enjoyed from God: So that the heart is led by God through thoſe many diſpenſations of God, to ſee beyond them, Reſt to be enjoyed from God, which cannot be enjoyed in theſe low Adminiſtrations, under which he breaths and lives: but others, they inſtead of this, reſt highly ſatisfied in their ſpirits, making it their glory and Reſt of ſpirit to be an enjoyer of thoſe Adminiſtrations, and appearances of flaſhes in the ſame: making it the ground of all their Reſt: yea, making it their God of Reſt. As though the Children of Iſrael ſhould have ſaid, Here will we Reſt, as beleeving we are in the Land of Canaan; when God led them under, and through thoſe many Adminiſtrations by appearing in the form of a Cloud of Fire; for I look upon this to be the very ſymptome of this manner of Reſt, we are a ſpeaking of. I do not condemn the Children of Iſrael, for their following the leadings of God in thoſe Adminiſtrations: neither do I condemne any man who is in the uſe of formes; ſeeing God led them in: and unto the ſame; and that it is that which ſupports their ſpirits; namely, their ſeeing and apprehending God in ſuch a forme as the ſoule is employed

ployed in; with these provisoes: Namely,

First, The not resting here.

Secondly, The not conceiving this to be the enjoyment of a Saints rest, but his way to go, or to be led in his travelling towards the Land.

Thirdly, His expecting of, and waiting for the Coming of Christ in the Spirit; which shall swallow up, and go beyond his present sight of God in formes; whereby he shall come to possesse the same in that manner as is more glorious then his sight, which shall never be more taken away, or changed into another forme: But when a Saint who pretends to see the appearance of GOD, doth rest here; concluding this is the true Rest, and the appearance of God in the Spirit; and so doth not only cease waiting for another Coming, but opposeth and speakes against it; This is a false Rest, and not to be owned as of God: for the many dispensations Christ went through; before and after his death, yet his Rest was not in the same; but as a waiting after he was to have passed through these Administrations and Dispensations of God, to enjoy a higher then all these; which was his Ascending into the glory of God in the Spirit, and to make this his habitation and Rest: and to be as a stranger and pilgrim in all the other Administrations in the flesh; in which he did enjoy many appearances of God: yet he passed through them all, and at last was made to enjoy his Rest; which was the glorious enjoyment of God, after his ascension into God farre beyond all formes and Administrations: yea, beyond the Manifestations of God in the measure thereof: And so Rest in the same glory which is to be every believers Rest: for the Rest of Christ, is the same Rest of every Beleever: and the same glory he Rests and breathes in, is to be the Rest and breathing-place of every Beleever. And as Christ cannot, nor shall never be changed into any other form, then now He lives

lives, Rests and breaths in; so shall it be with every heart, who shall be truly centred upon God: He shall never be changed into any other forme, Rest, or glory then he is in, when he comes to be truly stated in his living everlasting Rest, below which he is not to be looked upon either by himselfe or others to be in any true substantiall Rest: yea, though this do worke much peace and joy in the heart of such a party, to see the appearance of God in formes and administrations: yet though a soule may delight here under some considerations; yet to make this his Rest and habitation, is to live in and upon *Jonahs* Gourd: or as if the Children of *Israel* should have rested in the wilderneſſe, when God did refresh them with *Manna*; and so in the same have made their habitation short of the Land of *Canaan*: for God appearing in the forme of a Cloude, or *Pillar of fire*, was not for this end, that they might make their habitation there. No more is the appearance of God in any Gospel-forme, but to be as that spirituall leading into a place where God shall appear in more fuller glory; and shall no more change his forme, but shall appear alwaies in the same glory in and to the spirit of such a Creature: So that what changeable forme God is pleased to appear in to us, is to be no Rest or habitation of us, but to be led into higher enjoyments, or after higher enjoyments of God, by the sight and appearance of him, though in a low or very meane manner in the forme discovered. For the end partly why Christ appeared in divers formes to his Apostles, and so to many now; is, because he would not have any Rest in or upon his forme, or appearance: but that they might be, as he was, dying to all these and waiting for his ascending into *God*; where he might be for ever swallowed up with the light and glory of God, and there to make his and all Saints habitation and Rest.

The fifteenth false Rest

THe next Rest which I shall speak of is, The Gospel Faith of Jesus Christ (as men call it) which indeed hath some ground of Rest, both from Scripture and reason, as they think.

Men in our daies have given distinctions of Faith, as namely, Historicall, Temporall, and Saving. But leaving the two former, I come to the latter, and shall un-bosome my sad experience of deceit in the same.

1. Concerning this Saving Gospell-Faith. I owne there is a Faith, which in Scriptures is termed Saving: yet that which men call both beleeving and saving, I find not to be so.

And first of all, man cals true Faith, *A dependence upon Christ*, or beleeving Christ dyed for them according to the Scripture. Now Faith is neither a dependancy upon Christ, or beleeving according to our common exposition, that Christ dyed for us; these, if they be so in the heart, as a Creature doth conceive, yet they are but the effects and fruits of Faith, in its spirituall act, upon or towards God; but this many make their Rest and shelter; that if they can but beleeve, Christ dyed for them at Jerusalem; and that thus beleeving they can go out of themselves, that is, onely deny their own righteousnesse, and beleeve that Christ is theirs, and that he dyed for them, this is a Rest sufficient: when indeed the poor heart, is both ignorant what Faith is, and what going out of himselfe is. For never can a Creature go out of himself to Christ or God, before there be a cleere manifestation of God in the heart. Now the Creature who is thus Resting upon his beleeving in Christ; is altogether ignorant of any manifestation of God to him or in him. For Faith is a supernaturall and divine light of God communicated to the

the soul, by the Spirit of God; which after this manifestation of light, the creature comes to see and behold the glory of God; by which Faith he is made to beleeve; yea, which beleeving is an effect or act of the said Faith, upon or towards the same God which is revealed.

Now in the first place, Beleeving is not Faith; but an effect thereof.

Secondly, Beleeving is an act of God in us to himselfe, and so no Rest.

Thirdly, Nothing which flowes forth from man to God, is to be a Rest: No act whatsoever is to be a Rest as it is purely exercised in man though of God: but mans Rest; is to be one who acts all in man, who is God. Many men are thinking highly of themselves: because the Scriptures declare a Christ crucified for man; and they are made to beleeve he was so for them and so are made to deny their own works or doings: and to depend onely upon this Christ; which indeed the poor hearts be ignorant of, and know him not, neither have any manifestation of Jesus Christ in them, in any particular way; but only from their own imaginations and fancies; they still confidently beleeve that this Christ is theirs, and he dyed for them; and here they Rest, and make their habitation; concluding this to be Faith, and the knowledge of Christ; which indeed if such a Spirit knew what Faith were, or the knowledge of Christ were; this would be dissolved, if not destroyed; and it would finde it's faith and knowledge, to be an unsound and unsafe Rest to be centred upon. So that I say, that that is not Faith, or beleeving which men so call: and if so, it were no ground to Rest upon.

For, in the first place, A man must truly know within himselfe what is Faith is, before a man can truely beleeve.

Secondly,

Secondly, He must also know what this Christ is he beleeves in, before he can depend upon him and beleeve truly in him,

Thirdly, There must be a clear manifestation of God or Christ in man, before there can be any true knowledge particularly of him by man.

Fourthly, Christs dying at Jerusalem shall then be known to the heart in a more spirituall manner then ever: And the workings of that death, shall be found in that heart, to be such as formerly it did not conceive of.

Fiftly, He shall know that dependency upon Christ and his former beleeving in Christ, the truth of which he hath formerly tryed by visible signes and marks, is now made to be a fancy, not Faith; and an effect of darkness, not of light. And now he findes another dependency, and beleeving in him, flowing from another ground then before he knew; and that the matter he Rested upon in hes own imagination, which he before called a Christ dying for him, is now changed; being it was but his carnall conceptions, and fleshly teachings and actings: and now he is made to see the spirituall sense; and so to judge of the truth of an ever-dying, yet ever living, transfigured, glorified Christ; so as now he is making his habitation, not amongst the beasts of the field in his former fancies and fleshly teachings; but in the spirituall heavens, where live all Just men, made perfect; and all perfect men, made to live by, or in the life of God or Christ; so as he is changed into glory, and his Rest is made glorious.

Sixtly, When this is come to passe, men shall know really the Mystery of Faith; and why it is called a Mystery: and that same spirit shall know a difference betwixt the Mystery of Faith discovered to the Conscience, coming as it were from God, and the keeping and exercising of the Mystery of that Faith in a pure

Con-

Conſcience to God: and that beleeving is not Faith, as it purely comes from God, diſcovering it ſelf, and the Myſtery thereof to the Conſcience: but it is the exerciſe of that ſaid Myſtery of Faith by God, in Conſcience to God. So that the Myſtery of faith in it ſelf is one thing, and beleeving and dependency upon Chriſt (if true) is another thing. But the effect or exerciſe of the Myſteriousneſſe of faith in a conſcience which is pure; to or upon a God that is pure.

Seventhly, Men may beleeve Chriſt died for them, and from this beleeving may practiſe ſuch things as are required by him: yea, may have ſuch peace & joy in the ſame: And in this his own works, he may abhorre and deteſt, not ſetting them up with Chriſt: and this he may do from a Scripture notionary knowledge, onely got in the head, where he is ſwallowed up with his conception of his enjoyment of Chriſt and God by beleeving, and ſo may live in a way of Dependency upon Chriſt, as he is declared and ſet forth to dye for man at Jeruſalem; from which knowledge, beleeving, and dependency, there is begotten much deadneſſe and ſecurity, in which he may ſuffer and rejoyce, he may dye and live in it; exalting God much in word, and ſeeming actions: and yet all this time ignorant of the ground and Myſtery of faith; yea, ignorant of the knowledge of Chriſt, which begets the true exerciſe, and living by faith: Yet if this which I now ſay were true, yet it were too low an Element for any ſpirituall heart to make his habition or Reſt; but in this ſame they are to be as men of hope, 2 *Theſ.* 3. 5. waiting for, and haſting unto the Coming of Chriſt in the Clouds, 1 *Theſ* 4. 17. where they ſhall enjoy and have a Diſpenſation of Glory; and ſo ſhall be for ever with the Lord: for the Myſtery of faith is the pure ſight of an un-known, un-ſeen God, *Iſa.* 33. 17. and the pure ſight of God in this great Myſtery is from the pure enjoyment

joyment of God, is the Kingdome of heaven and glory, and this must be within, and enjoyed by every spirituall heart.

This is the place of safety, where Saints Treasure lyeth, and where they are to make their Rest, habitation and abode, *Col.*3.1. This safe Rest is not procured by, neither is it a dependency upon one, a heard of Christ; but it is a carrying up a spiritual, crucified Spirit, into a glorious God; who was, and now is made manifest, to live with, to Rest upon, and to have a habitation in, for Ever and for Ever: And here the spirit remaines in safety and in glory, triumphing in him, and being swallowed up with him, is carried up into the light and life of God; knowing him in all things, enjoying him in all things; seeing him to be the light and life of all things; being now gathered up into his will, is wholly disposed by him, and therein with God is satisfied, and so Rests: whereas mens beleeving is very unsound, and if it were not, yet its very unsafe, being given to change: And being it is but some exercise of something in man, yet it being but an effect, it is not to be a Rest; but man is rather to be carried above it, after the possession of him who can give Rest, and ease all heavy loades and burthens of the creature, *Mat.* 11,28.29.

The sixteenth false Rest.

THe next Rest we in order shall speak of, Is the great Experiences many have of deliverances given them by God, from inward and outward straits; making them evidences of his love, and matter enough to conclude safety, Rest and happinesse; and in this particular

ticular there is some glosse, and seeming cause; as afterwards shall be produced.

And first of all, we will come to spirituall deliverances, as,

First, Inward conflicts of spirit; occasioned either by a discovery of the want of God, or of a soul's misery without God; which occasioneth condemnation and apprehensions of wrath, and so sorrow, mourning and griefe of spirit; in which condition the soul lyeth as in hell, being filled with horror and fear: and looking upon God as nothing but a revenging and tormenting God: in which torments of spirit he lies groaning and mourning before God; being swallowed up in darkness and bondage, attempting all means to get freedome and liberty, from this his sad, wofull and miserable estate: wherein soules sometimes get deliverance one of these three waies.

1. Either from extraordinary paines and diligence wherein he thinks if he could but do this or that; or attain so much humiliation or mourning or repentance, then he should be happy and in freedome: whereupon in conclusion he attaines (in his own apprehension) that which before he desired: which stopping of the mouth of conscience, and breaking prison before God deliver, together with a conceite of a Cure applyed by God; when indeed it is a curing the wound of such a soul falsly; which in time will break forth to the greater damage of the party.

Or secondly, It is freed by some cunning Sophister of Satan, either immediately by himselfe, wherein he labours to apply a false remedy, thinking to put the soul thereby into a state of security: or else mediately, by his instruments in the Ministery; wherein they come to daub with untempered morter, and so speak peace to man, before God speak peace within man; and so do as the Lord saith, *Heal up the wound of the Daugh-*

ter

ter of his people fasly; and from this have many poor hearts been mistaken, when at any time they have been in and under such torments of spirit, they have not rested untill they have run unto Ministers, to see what they will say; some of them putting them upon doing, some of them applying cures to them: and here a poore heart thinks to be satisfied; where he never Rests, but runnes from one to another, from creature to creature, seeing if he can get any thing from them, sometimes coming away with much peace, other times coming away with a Lesson of doing; and by these means come souls sometimes to have their deliverances, and for a space Rests untill it break forth again.

The third way wherein many others atta... "erances, is from God: As the Children of Israel from their land of bondage, tyranny and task-masters; which though God himself did free them, yet notwithstanding was not to be their Rest, but to be their first step toward their Rest: So though God do sweetly deliver a Soul from, and out of this trouble and perplexity of spirit, yet it is not to be a Rest unto him, or to be a habitation for him to dwell in; but to be as it were the first step to his Rest.

Now some mens deliverances are of God, and some of themselves, and some of Satan; but none of these are to be rested upon as they are deliverances, seeing they may be true or false: which untill a higher dispensation of God cannot infallibly be discerned.

Secondly, A Soul may be delivered from a resolved self-Murther or Destruction, when temptation doth violently attend that way; yet notwithstanding though he be abundantly preserved by God in his inward straight; wherein Satan would have him become his own executioner; but it is not any sufficient Center for any spirit,

Or

Or thirdly, If it be a deliverance of the creature from the wrath to come, presently lying in the apprehension of the creature; yet not to be a Rest, or any cause thereof.

Fourthly, If it be a deliverance of the creature from some violent corruption or lust within him; so as now God hath as it were freed his spirit from that Lordly power of inward corruption, so as now he is freed from sin, which formerly hath both dishonoured God, dishonoured Truth, and taken away his peace. Now sometimes when this comes to be subdued, and the soul delivered from the same, he Rests upon it; and concludes from it great cause of safety and security; and as an infallible Testimony of Gods love; and here he makes his center, when indeed the heart cannot have true Rest in any deliverances wrought for it by God, but must be carried up above the same into the Deliverer, who is God; so as in inwards, so in outwards, be it of what nature or quality soever: yet many after the receipt hereof wax the more secure, make a God of their deliverances, & so Rest upon them: with which though they were in love, yet they are not given for that end; no more then God delivering the Children of Israel at the Red Sea, should afterwards be a stop unto them; and a center for them, before they came into the land of Promise: Or that deliverance of *Daniel*, or of the Three Children, or of *Ionah*, none of these were to be a cause, either of Security or Center: but to be rather accompanied by God, to put their spirits out of themselves after him, who was to be a Rest unto them, and a Deliverer of them: so that the common, or speciall deliverances of God, in these cases are abused, and the end thereof dealt deceitfully with; and they are made that which God did not appoint them to be, *viz.* Rests; and that which satisfies the creature with the receipt thereof.

Yet

yet in the second place, I doe not deny this to be one of Gods dispensations; and the way he deales with spirits both to discover themselves, with the vanity and misery attending the same; where man heart is made a heart of misery, preparing for mercy; this being the way to Rest and peace, happinesse and glory; when God comes in the first place to free the soule from this his deliverance, though it be of God still as the other is the way to happinesse, so his deliverance the way to rest; that is the way to make the heart enter into it, and be centred in it: For though the Rest in this deliverance be discovered; yet it may be long, before such a heart do enter into it: as *David* saith plainly, return unto thy Rest, O my soule, for the Lord hath dealt bountifully with thee. Now though God may have dealt bountifully with a soule, yet that soule may not be returned, not centred in his true and proper Rest, though it be in a further work then deliverance inward or outward.

So that in the first place, many hearts it may be, have been in deep distresse of spirit, in the pit where no water is, and now are it may be in such a condition as they are at great freedome and live in much joy; yet such a heart it may be freed in his own sense, and yet intended by God, to be brought into his former bondage and misery; becaufe his wound is falsly cured; and having not been willing to waite Gods time, is faln thereby into carnall and unsafe security. Therefore soules had need beware of false deliverances.

2. Satan that spirit of deceit, may drive on his design in this particular; to have a soul delivered by deceit; seeing before he could not *prevent the* cause of the sense of his misery; & seeing he could not prevent that, he labours to deceive the Creature by proposing, and working deliverance for it, before God deliver it: the heart

heart being willing to imbrace and to have deliverance before his time.

3. If this be not, but that God goes forwards, to make such a heart a heart of misery, and so prepare it for mercy, and worke admirable deliverances for it, both within and without; yet notwithstanding it is not sufficient the soul Rest here; but such a heart is to wait for a higher dispensation of God, this being Gods leading way thereto.

The seventeenth and last false Rest.

THE next and last Rest which wee shall speak of, is by some waited for, and by others pretended to be received: to wit, The extraordinary Gifts of the *Spirit*, whereby both worship without and God within, is confirmed, and in their apprehension sealed up for truth.

Now for my own part, I look upon both either in the condition of waiting for it; or in the pretence of the receiving of it, to be un-sound, or an un-safe principle.

1. In a waiting way, there are, who are waiting to have the spirit powred down, in such a manner as they shall be able to do miracles, and visible to cast out devils. But I think this is a meer mistake; for those casting out of devils and visible powers given to the Apostles and Saints, was given only as a dispensation of God, in that administration the Apostles lived in; and not to be any dispensation intended to be given to any other, after that administration was confirmed and settled.

2. Those visible powers were given them for the confirmation of the Gospel in a visible forme, to seale the

the truth of that forme of words, which was to be left unto all ages. Now if we had new Scriptures to write and a new Gospel to declare; then I confesse for the establishment of the same, it would be necessary to have the same confirmed by visible miracles and powers. But

3. It was given to be a figure of the glorious manner of the workings of God in the Soul; and the casting out of devils and curing sick, opening eyes, and the like (*Isa.* 26. 12. *Phil.* 2. 13.) these were to demonstrate unto us, that as the coming of Christ in the form of flesh, was attended with these signes and miracles: so the coming of him in the *Spirit*; should be attended with inward signes and miracles, to wit, internall and divine powers, the casting out of the many devils within; the opening of the eyes of the understanding and the curing the wounds of the soule (*Luke* 24. 45. *Ephes.* 1 18. *Isa.* 60. 1. *John* 5. 25.) the opening mans eares to hear the voice of Christ within; to have a dead *Lazarus* soul raised up in the spirit.

Now the Rest was but as figures, though reall, of what God did hold forth should accompany the second coming of Christ in the heart, *Mal.* 3. 1. *Mat* 25. 12, 13. And if soules did waite for this, their expectations should not be so much frustrated as it is in the other; and shall be. And as for the great miracles that shall be wrought, must be within, and felt by soules, when Christ appears in the heart: So that these external powers, shall be turned into these savings, *The coming of Christ shall be with power and great glory*: Mat. 24. 30. Now men are deceived I feare, who seeke for his coming in any carnall or fleshly way; or that he will make that to be the powrings down of the Spirit, to wit, the casting out of devils, &c.

But it shall be more spirituall and heavenly; even the power of the Spirit within, to consume mens lusts and

and self, and to cast out all those spirits of deceite, which internally do lodge within the Creature: so that the letter which was confirmed by outward signes after Christ appeared in the form of flesh; shall in the mystery thereof be confirmed to and in us, by the internall workings & miracles, which shall attend Christs spiritual coming in the Soul, and that in the Spirit. Now I say, that neither do mens waitings, appear to be that which men conceive them to be; nor if they did enjoy that at the last which they waite for, it would not prove that to them, nor give that content, peace, joy, and cause of Rest in them, nor assurance to them, which they expect from it, and think to attain when they come to attain it. I wish that men would turne the wheele, into the waiting for the inward coming of these things in a more spiritual manner. For my own part, I thinke they would enjoy more quietnesse in their spirits for the present, and more settlement and rest, peace and safety in them for the future, when it comes to be experienced: But I think I may say thus much to such spirits; that I think when they enjoy that they waite for, *viz.* the powrings out of the spirit, from which to enjoy power to worke outward miracles; it will be in the enjoyment thereof. But I should be sorry, to live without the enjoyment of God to that day; and I am confident all such Souls shall be weary before they see the same enjoyed by them.

But secondly. To all such as have the same in pretence; I do not see how they can make them any safe Rests; seeing that *Saul* and many others did goe as far in the gifts of prophesie, or any other gift of the Spirit, as any almost who did sweetly enjoy God, and that was the cause why these words were spoken, *They shall say in that day have we not prophesied in thy name, and in thy name cast out devils, &c.* Mat. 7. 22,23. Yet see the reply of Christ, he did not own them in the same;

though

though they did make it their Rest before, and their plea then; yet it was nothing, but that which proved both un sound and un-safe for them.

Secondly, The workings of Antichrist and the mystery of iniquity doth worke with all deceivablenesse, doing great wonders in the eyes of the world; yet alas, it is both for the deceiving of the party who hath it, and for the deceiving of the parties who beleeve it; witnesse the worke of the *Magicians*, who when they acted the same things *Moses* did, yet the parties who acted, & the parties who beleeved the same, were both deceived. so though there were any in our daies, who could doe the same work, that they or *Judas* did, yea, greater then they did yet the parties might be reprobates and cast-awaies: and however, they may be suddainly taken away, and therefore un-safe for any soul to Rest thereon: It must be the power of God within, and those inward miracles, which God works as the effect of his coming; *viz.* The casting out of he devils within; and bringing down mountaines of pride and selfe; and exalting of his Christ in the soul, so as the soul is un bottomed of all his false props; and carried wholly out of himselfe above himselfe into the power and majesty of that Christ exalted, to live by and in that same power and glory; by which God lives in the heart: So that I say, to look for outward powers in this case, as I and many more have done: or if they were enjoyed, to make them their Rests, both are to me un-sound; and every party as well as my selfe, shall finde the evill, and un-soundnesse thereof.

Now having discovered as many false Rests as at present I am free to discover, I shall in the next place shew how difficult it is, and how hard it goes with the creature, to part with these his false Rests; which are false but in reference to his Resting and abusing the end for which such a dispensation was given.

The

The Soul being in the first place, as I may say, establisht upon them, making them his God, be they formes or what they will, when it seemes to be taken away, he being brought to a non-plus in his spirit: He cries, They have taken away my God, What must I do? So that there ariseth as it were a storme within this creature, which begets a spirit of discontent in the creature; Witnesse the same in *Ionahs Gourd* which God had given him, yet being abused in the end for which it was given; in the taking of it away, there was a spirit of murmuring and discontent. And thus it is alwaies, when creatures would be Resting upon any thing below God; when God seems to take it away from the creature; The more the soul was glued to it, and Rested upon it, and made a God of it; the more difficult and hard it goes with the creature to part with the same; yea, the more discontent doth arise in that heart.

First then, It ariseth from the abuse of our being glued to any Administration, so as not to use it to that end for which it was appointed.

Secondly, The cause partly of this ariseth sometimes from the greatnesse of the losse it works in the creature, in being to part with the same; as many soules it may be have spent the glory of their age and strength; to patch up a Religion of their owne, and have taken much paines to accomplish the same. It may be hath been twenty years a professor, and hath all this time been labouring to patch up a Rest, and having got one, in one moment God raises the foundation thereof; this works such a losse in the soule, as indeed to have many a glorious gift burned up; yea, many a glorious day of joy, twenty yeares profession in one moment laid in the dust: and now to deny it self in all his paines, and parts of wisdome and knowledge; This must needs go hard and be very difficult with a poor heart, to part

with all: And the Creature will have many ſhifts and puttings off before he will be made freely to part with all, and to deny himſelf in all.

The condition of ſuch a ſoul, is like a man that all his daies hath been taking pains night and day, to comprehend ſome eſtate; and when he hath got ſuch an eſtate, he fals a building, and makes great buildings; and when he hath furniſhed the ſame, takes delight in it, and ſets his heart upon it; and behold, when he is ſolacing himſelf in what he hath got and done: In a moment there is a fire conſumes the ſame to the duſt; which being beheld by the party, he is amazed, and much perplexed in his ſpirit; upon which occaſion in ſome it begets death, in others diſcontentedneſſe and murmurings; yea, repinings of ſpirit, ſo as it is not only a day of ſorrow, but it continnues ſo: And this parties loſſe being exceeding great, and his expectation fruſtrated, he is now at a non-plus, not knowing what to do: So it is with a heart after God either hath given gifts, or ſomething below himſelf, or for the which the Creature hath been labouring all his dayes; and at laſt, having attained ſo much, as now he Reſts with the Church of *Laodicea*, in a conceited happineſſe: When God comes to burn down this houſe, the ſoule hath been all his dayes building, though upon (it may be) a falſe foundation, he layes the Creature and his worke in the duſt; ſo as now the ſoul is ſtripr naked of all his conceited holineſſe, or righteouſneſſe and happineſſe, upon which ſight thecreature is wrought into an amazment and aſtoniſhment of ſpirit, wondring what God is a doing with him in this ſad condition, which works death, and ſorrow, and the grave, and nothing but diſcontentedneſſe before; and a labouring to ſtand, and not to part with the ſame, untill he be forced to it by an unreſiſtible power: the ſoule before is crying, What muſt I be ſtript naked of all? What is all my praying, faſting

fasting, mouruing and the like, all taken from me; so as now I have nothing to Rest upon: Must I part with all? Oh, especially this creatures riches is hard to part with, as it was with the young man who wanted all things, in the want of one thing; who notwithstanding had enough of the World, and I feare, too much of this wee are speaking of; for he was nigh the Kingdome of heaven, yet to part with all for a Christ, Oh how loth he was: Oh this parting with all goes hard, makes many sorrowfull either in respect of outward or inward riches: It is most commonly this inward riches which is the life of most professors in our dayes, until God unbottome them of their professions, and forms, and selfdoings and fulnesse: and the most that are destroyed in our Land, I feare are in this particular: when poor creatures are so glued to themselves, or formes, or their own righteousnesse and self-riches: that indeed they live upon the same; and make a life out of it, and a God upon it: and so dwell, as though they were in heaven; when indeed they are neither in the way to it, nor possessed with it: But if ever God appear either to them or in them, God will unveile them so, as indeed though they have bin professors never so long, and in the same are become rich in their own eyes, and in the eyes of others, yet I beleeve God will burne it up, and bring them to a losse; and make their high and lofty spirits lye in the dust; as he hath done with many in their condition.

I look that the greatest losers in our dayes, shall be the longest and tallest professors; though their losing it may for the future tend to their greatest gaine: yea, *Englands* professors shall ere long, cry out of their inward losses, more then their outward losses: and they shall be stript more naked in matter of spirituals, then ever they were of temporals; though in the losse of both it may be accompained with little freedome, but

rather unwillingnes at preſent, and repinings of ſpirit, though at the laſt they may be delivered from their ſtraits, and be cloathed with the Sun, and then ſhall trample the Moon under their feet; I doe not ſpeak of profeſſors in reference to any particular faction; but I ſpeak of all under what denomination or title ſoever, that are profeſſing God, before they be poſſeſſed with him; who are ſtoring up inward riches, but not of the Spirit, and Reſt upon it, as though it were of God; which when God makes it manifeſt by the day, according to that Scripture, 1 Cor. 3. 3. &c. it burns and is conſumed, either becauſe it was not of God, or elſe becauſe it was Reſted upon below God: So that now to be brought out of the Creature and all its own fulneſſe, or ſelf actings, are ſo contrary to it, and ſo for the annihilating of it; ſo that indeed man in and of himſelfe will oppoſe God, & ſtand out againſt this work of annihilation: to have a Creature who before was rich in and of himſelfe, or from ſome adminiſtration of God, below the enjoyment of God in the ſame, and according to which, and for the want of which, the Creature makes his habitation below Heaven; though he lives as an Angell, yet as miſerable as any devil, in reference to his want of God in a way of enjoyment; it being thus with a poor heart, that to part with his falſe Reſt is ſo hard and difficult; How then comes the ſoul to ſee them to be falſe, in reference to his Reſting upon them, though they may be true as they are an adminiſtration of God, I ſay, how comes the ſoule to ſee them to be falſe, and ſo either willing to have them either diſſolved, if they be adminiſtrations of God, or burned and conſumed, if they be of the Creature? In anſwer to this, we will ſay both waies in Scripture and experience. And

Firſt, God makes them known to the Creature, and him willing at laſt, to part with them, by diſcovering unto

unto him, the emptineſſe of theſe diſpenſations, wherein he is made to ſee the non-ſatisfaction and un-ſafeneſſe thereof, if continued in by the Creature; as thus, either by diſcovering unto a ſoule, the want of his preſence in it, wherein it appears to be truly empty; or elſe by fruſtrating the Creatures expectation, in the not enjoying that from theſe things but in conceit; which it did expect to finde in them, and receive from them; and herein God hedges up the ſouls waies with thornes; ſo that now it cannot find that comfort and refreſhment in *thoſe* things which formerly it reſted upon and drew comfort from, now God making them empty and vain to the heart, it is forced to cry out as *Solomon* of the vanity thereof; and to ſay with them in the 24. of Iſa. 16. verſe, *Our leanneſſe, our leanneſſe*; ſo as now he is made willing to ſubmit to the burnings up of his expectation, by ſeeing the vanity of his conceptions in them.

Secondly, By repreſenting to the underſtanding a more excellent Reſt and center for his ſpirit, both ſure and ſafe; this begets a breathing after the enjoyment of that Reſt which it is made to ſee without it, not as yet enjoyed by it(Iſa. 11. 10.& 13. 16. & 28. 8.) this ſame makes the ſoule willing to forgoe the one, that he may enjoy the other: For as *Canaan* was diſcovered to the Children of Iſrael to be more excellent and glorious then that place of *Ægypt* was, wherein they were in bondage; which made them at their departure from it, to be willing to part with the Garlick and fleſh-pots: ſo it is with a ſoule in this caſe, the more the glorious Reſt of Chriſt is repreſented to any ſoule, the more it doth diſcover falſe Reſts, and the more it doth unbottome every Creature thereof.

Thirdly, They are diſcovered too and unbottomed off theſe Reſts, by the departure of God from any adminiſtration; ſo as the ſoule deſires not to Reſt, where

God is departed: for if it hath been thus with the Creature, that the cause of its Rest hath been the appearance of God, in such an administration or dispensation; yet if now he see clearly that God is departed from it; he Rests no longer; being the ground why he Rested was and is taken away or removed: for as God promised to be in, and appear to his People, in the Temple, and in the Administrations under the Law; yet not for everlasting continuance; but that afterwards he did intend to withdraw his presence from them, and so to disannull the use thereof; so in any dispensation of God below his spirituall appearance in the soul, he intends to appeare at such a time as himselfe hath appointed, in the use of the same; but afterwards to withdraw himself from it, for some end best known to himselfe.

Now this is that I say, Gods departing and ceasing to appear in a Dispensation or an Administration, Is that which both discovers the Resting therein to be false, and is a further meanes to un-bottome the spirit of a man for making of it his Rest any longer: for that Soul that is led into any Administration by God, in the which God appeares; when God withdraws from it, and ceaseth to appear any more in it, the Soule doth the like also.

And in this he follows the Lambe where ever he goes, *Rev.* 14. 4. So that I say, It is the departure of God from any condition (which if the creature hath been made sensible of it) doth represent the making a habitation in it, and the resting upon it, is both below God, and contrary to him; so as in the same he is made willing to part with, and to see when God is known to be departed from, the vanity of making any thing his rest though given of God, untill God do everlastingly appear within man, carrying up the soule and spirit of man into himself.

Fourthly

Fourthly, The next way God discovers these to be false rests, and makes the creature willing to part with the same, Is by appearing in a more glorious Administration to the Creature; and this is the reason why Christ comforteth his Disciples, when the forme of the flesh was to be taken away, by telling of them *He, must go away, or else the Comforter would not come, Joh.* 16 7. As if he should say, unlesse I depart in the forme of flesh; or in this outward Dispensation, you cannot enjoy me in a more glorious Dispensation of the *Spirit* within you; which should for ever abide with you: It is the Substance of what God intends to make manifest in your spirits.

I am but in this fleshly dispensation a figure, and therefore I must depart, that I may more gloriously appeare within you; and lead you into all Truth, more glorious then yet you see or understand. It was so with John and Christ in the flesh; as John did decrease, so Christ did encrease, *Ioh.* 3. 30. It was indeed the encreasing of Christ in the fleshly Administration, that made John in his Administration decrease: for the dispensation of God in the flesh of Christ, was more glorious then the dispensation of John; so that in spirituals there is a giving way to a superiour or more glorious Administration; by an inferiour or lesse glorious dispensation: for the more of God appeares in any forme, the more glorious is that forme: now God did more appeare in Christs forme then in Johns; which made, John decrease and give way unto the dispensation of Christ: from whence I observe, That no man is to forsake any dispensation, so long as God appeares in it, and makes it a living dispensation: for the Apostles were not to cease walking with, or to depart from Christ in the flesh, untill God was departed from it, and ceased according to it or by it; but all the Apostles were to continue in that dispensation; so long as it was a living dispensation.

So it was with the diſpenſations under the Law; they were to continue in them ſo long as God appeared in them and continued with them. So ſhall ſoules follow as God leads; As the Children of Iſrael were to abide in any place, ſo long as God abode in it: So we; And as they did move, when God moved from it, ſo are we until we are in our perfect Reſt, *Num.* 9. 17, 18. *Heb* 4. 9. For it is the preſence of God in a particular thing, which is both to be a ſoules Leader, Exo. 34. 14, 15 and his cauſe of ſtay in the uſe of any diſpenſation: So it was with *Moſes*, Unleſſe thy preſence go along with us, carry us not hence.

It hath been, and ſtill ought to be, That Saints removing out of one condition into another, or from one Adminiſtration or Diſpenſation into another, hath been by the preſence of God; either going, or removed from ſuch a Diſpenſation: So that there may be a folly in this particular; for any man to ceaſe acting in formes, or in ſuch an Adminiſtration as God hath brought him into, and truly appeared in, untill there be a clear departure of GOD in the ſame, leading it into a more glorious Adminiſtration.

Secondly, God ſeldome doth depart from one Adminiſtrarion, until he appears in a more glorious manner in another: As God did not depart from the Adminiſtration of the Law, untill he appeared more glorious in the adminiſtrarion of the Goſpel.

So it is now, That there can be no expelling clouds but by light, ſo there can be no other way to take off a ſoule truly from the uſe of any forme, until God appeare in a more higher diſpenſation. For as the appearance of Chriſt in the fleſh was the ſumme and ſubſtance of the formes of the Law, and was not to be diſanulled before the ſubſtance came, Heb. 8. 1. Col. 2. 17. ſo it is now; The ſumme and ſubſtance of all Formes and adminiſtrations, is Chriſt in the Spirit; and untill the

the Subſtance of them be come perfectly into every heart, there can be no true ceſſation of that heart in Formes or Adminiſtrations. which are Goſpel-Formes or Adminiſtrations.

So that God departing ſometimes from an Adminiſtration, and appearing more glorious in another, either within or without; is that which both unbottoms the ſoul of Reſting in it, and that which makes the creature willing to part with it. For the want of this the Jewes not beholding Chriſt, the ſumme and ſubſtance of the Law, Come in a more glorious Adminiſtration, they were unwilling to ceaſe acting in their former Adminiſtrations; the Veile being not taken away, 2 Cor. 3. 14. whereby they had been made to ſee the Subſtance of thoſe Formes, eſtabliſh'd compleatly in a Chriſt, Col. 2. 10.

But laſtly, the chiefeſt and onlyeſt way, why the creature comes to be willing to be moſt free to part with and to have a diſcovery of all diſpenſations below the appearance of God in the Spirit to be no Reſt, Is by the glorious manifeſtation of God in the Soule; whereby,

Firſt of all, He appears as a glorious Light within man. And this Light

1. Expells all the Clouds from off, or out of the Creature; which kept the creature from beholding a reall difference betwixt a true Reſt and a falſe: So long as man is without this, no marvel then, though he be not able to diſcern whether his Reſts be true or falſe: But now when God ſpeaks in a Soul, *Ariſe, ſoul, ſhine, for thy light is come, and the glory of the LORD is Riſen upon thee, Iſa.* 60. 1, 2. Then this true light ſhining into the ſoule, it makes manifeſt all things; whereas the Soule before had a veile upon him, and a Cloud over him; but now the glory of God is Riſen in ſuch a creatures heart, whereby he is made able

to judge by the light of God dwelling in him.

Secondly, As it doth discover what is fallacy; so it reveals what is truth: it advanceth truth in the soule, though the soul before was ignorant, what difference there was betwixt the appearance of God in formes without him, and the appearance of God in the Spirit within him: of the difference betwixt a transform'd rest resembled, and a true Rest in the Spirit manifested: of the end of all forms and administrations, with God appearing in them, without the creature, before the substance of the same be come in the glory of the Spirit within. Now this true light makes all manifest (John 3. 21.) and is a clear evidencing light within man; discovering Him who only must be the center and Rest of the soule; which before it heard of, but now comes to see and experience the same. This light removes all obstructions out of the Creature; and makes his judgement act according to this light within him; so that it is a light not onely expelling clouds; but clearly demonstrates a reall difference betwixt truth and falshood; so as now he is made to see, the place God hath set every administration or dispensation in, with the time, place and end.

Thirdly, This light makes not onely manifest things *as they are*, *John* 3. 21. and so takes the soul off from them: But it doth dissolve all those administrations the Creature hath had without him, by the glory of God in the *Spirit* within him: so as the breakings of the day do dissolve the dispensation of the night; so doth the dawning of the day in the heart of a Saint, dissolve not destroy, any of those administrations or dispensations of God, in which God did in some measure appear to the Creature: for as the night is of God as well as the day; yet the day doth dissolve the dispensation of the night: So though many mens dispensations were of God; yet notwithstandieg when God appears, they

are

are dissolved and do not now appear; because a more gloriouser manifestation of God within man hath appeared.

Fourthly, Yea, this manifestation of God in the Spirit doth swallow up all other dispensations; so as now they are gathered up into the substance thereof, who before did send them forth; as the light of the Starres and the light of the Moone, are borrowed lights, or lights inferiour to, and sent out from the Sunne; and when the glory of the Sunne appears, they all appear bodily and substantially in the Sunne: and as it is that the light dwels in the fulnesse of it in the Sunne, and all lights are borrowed from or occasioned by it; and that light is that which swallowes up all other, when it comes to appear; So it is with God appearing in the Spirit; he appears as the fulnesse and the substance, or body of all other lights,(*Col.* 2. 17.) which are true, though sent by God, in their dispensation, to accomplish his own designe: yet when God breakes into any soule in the glory of the Spirit, this shining of God into the soule (2 *Cor.* 3. 8. & 4 6. & 3. 10.) doth swallow up all his former appearances in any dispensation below this;and gives way and submits, and, so gathers up and meets compleatly in the body and substance of them (*Col.* 2. 10. 17. *Tit.*2.13.1 *Pet.* 4. 14.) which is God truly appearing in the spirit of fulnesse and glory, this makes the heart free to part with any thing, though never so dear to it, which is obstructive to, and keeps the soule from any enjoyment of this glorious difpensation;) ea, this is that dispensation, which doth destroy all administrations, or formes, or dispensations that are not of God;what is of God before,shall be swallowed up in it; what is of man, selfe or Satan shall be destroyed by it, 2 *Thess.*2.8) This is that which truly discovers to the soul all his false Rests, though never so seemingly glo-

rious

rious; yea, though they be of Satans transformings, or of self-resemblings; yet it laies them all in the dust, and unvailes them to the Creature; so as they appear in their colours and place; which sometimes workes a mighty indignation in the heart, against the waies of his own heart (1 Cor. 7. 11.) when his lewdnesse is discovered unto him so as he is not onely made free to part with the same: but he is brought out of love with himself, for Resting upon the same, so much below God or Christ. Again, in the manifestation of God, there is satisfaction; peace and Rest possesseth the creature in stead of the other; this peace dispossesseth the other peace; this satisfaction maketh nothing the other, whatsoever objection or dis-satisfaction was before, or doth arise since; now they are all fully answered, and the soule compleatly satisfied; so as now he is brought out of a dunghill, into a pallace; from a mean condition into a glorious, to wit, even to live by the breathings of Divine Truth in him; so as now he lives, because God lives and is satisfied with the flowings in of God, and eates of that which God eates of, *viz.* Love, Glory, and happinesse. Nay further there is fulnesse in this satisfaction; he fils the soul with himself, and how can then this soule doe any other, but be free and willing to part with any other seeming fulnesse or good, when now he is filled with him that fills all in all, in all things, Eph. 1. 23. *So as the waters cover the Sea,* Isa. 11. 9. so is the soul truly (*pro tempore*) filled with God untill he asswage it, or seem to be departed from it; or else enlarge the capacity of the Creature with more of himself: now seeing that God comes in with such a fulnesse into the heart in this dispensation; it must needs discover the emptinesse and vanity of his other Rests, and cause a sweet willingnesse to part with the one, and embrace the other.

And lastly, it comes in power: which day of Gods

Gods power (*Pſ.*110.3.)makes the Creature willing to part with any darling, though never ſo dear and neer to him, both freely, cordially, and with much ſimplicity of ſpirit; whatſoever the day of God in it is light and glory doth diſcover to the ſoule not to be of himſelfe, this the day of his Power doth accompliſh the ſame to the full in the ſoule; yea, though it be the life of a ſoul; yea; though it were its God and happineſſe in it, yet they all are nothing, when God and it ſtands in competition in the ſoule, whether of them ſhould be advanced.

3. Chriſt made manifeſt in a heart, and his ſpirituall coming into the ſame,is like unto a fire which burns up& conſumes all things that are in the ſoul of his own, which keep the Creature below God, therfore ſaith the Scripture,*Who may abide the day of his coming, or ſtand when he appeareth?* And he ſhews the reaſon thereof,*for he is like a refiners fire and like fullers ſope*: to refiners fire he is compared: the appearance of Chriſt in the love of the *ſpirit*,is like refiners fire, to refine & purifie,yea, to burn up and conſume in ſoules, what is not of the Spirit, and ſo to bring the creature to loſſe, though in the ſame ſalvation ſhall be made manifeſt, as according to the 1 *Cor.* 3 13,14 where ſaith he, if any mans worke abide, which he hath built thereupon, he ſhall receive a reward: but if it burn, the creature ſhall loſe thereby, yet he muſt be ſaved, yet it muſt be by this fire, which did conſume and burn up his hay and ſtubble:now as mans work ſhall be revealed by fire; ſo if it be not of God it ſhall be deſtroyed by the ſame: which fire is love,which is God:& thus when he brings a ſoul, by his appearing,into the greateſt loſſe, then is he bringing a ſoul into the greateſt gain: ſo that that which proves deſtruction of his falſe Reſts;is that which brings him to the true Reſt;and ſo though it be a loſing for the preſent, yet his greateſt loſſe becomes his greateſt gain.

Now

Now I know there are many Reſts that are deſtroyed or diſſolved, before this day of his coming; and as there is one taken away, the ſoule findes and ſeeks after another; and runs from mountain to hill, to get eaſe of a tormenting *ſpirit*; ſo as man paſſeth through many Reſts, moſt commonly before this day; but now it may be the Creature hath ſuch glorious reſembled Reſts, that it cannot be found out before the day of God thus appearing, then theſe ſeeming Reſts are they which are diſcovered, upon the apearance of himſelfe in the ſoule: But ſome ſoules paſſe through more then we have ſpoken of; ſome through fewer; according as God keeps the ſoule, and alone becomes the leader of him: yet many ſoules that are come thus high, have found them by ſad experience, and others have found ſome of them, and others more; yet it is ſometimes Gods way to permit the Creature to run out after the waies of his own heart; and at laſt to hedge up his waies (*Hoſ.* 2.6.) where many ſoules lie at this day in the wilderneſſe, not knowing what to doe; being non-pluſt in their own ſpirits; not knowing what God is a doing, nor what he will doe; what they muſt do; ſit ſtill they cannot, act they cannot, but in their old Road.

Having ſhewed the many Reſts Soules paſſe thorow and the difficulty of parting with them; together with the waies and means God makes the heart willing, that now he may enjoy that true and unchangeable Reſt of ſoules, which ſhall be the next we ſhall ſpeak of, and that is, What this true Reſt is; in which the ſpirit of a ſpirituall man muſt be centred.

The firſt deſcription of true Reſt.

AND firſt of all, that Reſt of Saints, or the deſcription thereof, It is ſomething lying naturally

out

out of the Creature or above it, not of it ſelfe attained by it; But revealed and made manifeſt in it, who is the Reſt; which alone is God or Chriſt.

Firſt, Chriſt it is clear, he lives out of the Creature: for he lay in the heart of God (*John* 1. 18.) before we had a being, and is diſcovered and revealed by God within us, when we have a being, which was purpoſed by God to be revealed from God; and therein to be a center and Reſt to that heart who doth enjoy it.

Secondly, It cannot be attained by the Creature; his abilities falling ſhort of the doing of any ſuch worke: but he was the purpoſe of Love, freely intended by God before time; and as freely without the Creature comes to be made manifeſt by God in the Creature in time; For it is nothing which the Creature of himſelf can attain; which as a ſure Reſt in the Creature will remaine, but it will faile the ſoule and prove a broken Reed.

The ſecond deſcription of true Reſt.

Secondly, It is an unchangeable and unalterable Being, ſeen by the ſoule after it is revealed to him, which cannot be ſhaken after the Creature is centred in it; wherein the Creature is carried out of himſelfe, above himſelf, to Reſt ſecurely above all feares.

Firſt, Chriſt the eternall Being of Spirits, God in God, only God, he it is that is an unchangeable Being, *Iſa.* 9. 6. *Heb.* 13. 8. *Mal.* 3. 6.) which alters not neither is given to change; for, he was yeſterday, that is before time; he is to day, that is in time; the ſame he is for ever, that is unto all time: *Heb.* 13. 8. Now if we looke upon Chriſt as Saints Reſt, wee muſt not conſider him as he was in any forme or ſhape, for ſo he

he altered and changed into divers formes and shapes: But we are to consider him as he is God, Eternal, Blessed: yea, as he is the power of all powers; and so he is the foundation and Rest of Saints: For as he was in the flesh, he was not to be a Rest, but as he was in the Spirit, so he is Rest, both unchangeable and unalterable, *In whom there is no variableness, neither shadow of turning, James* 1. 17. So that now Saints knowledge of him, and their Rest in him, is sure and abides: And this is that which heightens their assurance, to see and know that the Rest of their souls is an unalterable Rest: that though dispensations change, and he in those dispensations, yet the Center of his soul abides for ever, and he kept unshaken in it; because he Rests and lives in and upon an unshaken, unchangeable Center.

Now shall the disquieted and molested soul live in peace, safety, and quietnesse, and none now can make it in this ease afraid; but it lives above all feares and torments; being kept safe in this Divine Spirit and power, where there is neither cause of jealousie or fear; but being they are removed, and the creature firmly established, so that all storms do not molest him, and all temptations do not unrest him; but he lives Triumphant above them, Triumphing upon them, by that power in which he is centred

The Third description of true Rest.

THirdly, It is an unexpressible glorious Center or Being, wholly taking up the Creature with it, and giving the soul full contentment in it.

First, It is an unexpressible glorious center; the Lord promising in *Isaiah*, that he would accomplish a glorious worke, in filling the hearts of his People with the

the knowledge of himſelfe, he Centers all in this, *To him ſhall the Gentiles ſeek, and his Reſt ſhall be glorious*, *Iſa.* 11. 10. Yea, the Reſt of Saints is the very Subſtance of his glory; which glory is Chriſt, when he comes to be manifeſted in his Saints, and to be admired by them, 2 *Theſ.* 1.9,10.

Secondly, It wholly takes up the Creature who is Centred in it; ſo as now the ſoule or ſpirit is wholly ſwallowed up of God; and unexpreſſibly overcome is ſuch a ſoul: The glory of God, which is Chriſt, is that which ſwallows up mens ſpirits; and the more it appeares in them, the more it overcomes them; ſo as now they are taken up in their ſpirits, being gathered up into it; with nothing elſe but it: So as now the ſouls delight, joy, ſolace, is now alone in nothing but in him, who is become a glorious Center to him.

Thirdly, The Reſt of Saints gives Saints full contentment: the full ſatisfaction of Saints lyes in living and Reſting compleatly in this glory, which truly is Chriſt; ſo as man ſometimes is loſt in the greatneſſe of it: The leaſt manifeſtation of this glory doth fill the creatures capacity; ſo that untill the capacity be enlarged with more of God, it can deſire no farther enjoyment or diſcovery of it: ſo as now his ſpirit is filled with glory. And that which makes it the more ſatisfactory, is the Centering of the ſpirit up in it. Now Chriſt in the Spirit becoming a Saints Reſt, all other ſeeming glories (which before the ſoul was ſheltred under and lived upon) are now vaniſhed and decayed; and the greatneſſe of this glory, which is the Viſion of God; yea, the manifeſtation of his glory in man, takes up man into it, to live wholly in it; and ſo to remaine in compleat ſatisfaction and contentment of ſpirit; for a great part of a ſoules Reſt conſiſts in this very particular, to wit, the glorioufneſſe thereof together with the ſwallowing up of the creature with it, and the giving

ving the spirit a compleat contentment in it : for it would be in time a place of wearinesse, unlesse it were a place giving the creature full contentment.

Secondly, It would be no place for Saints to delight and solace themselves in, unlesse they could be wholly taken up, and swallowed up with that which of necessity must be enjoyed from it and unlesse it did exceed all glory that could be imagined, it could be no rest for the spirit of a spirituall man : So that it must be an unexpressible glory swallowing up of men spirits with it, and giving that spirit compleat satisfaction and contentment in it.

The fourth description of true Rest.

IN the fourth place, This Rest is a carrying forth of the Creature, out of the creature, into the place, where he had his first being, to live for every in him who is now become his manifested being.

First, before we speak of the Rest it self we will observe,

That there is no true Rest for the creature in himself ; for if man either rest in his pure naturals, or upon any refined property in himself, he rests out of his proper Element: I mean, as he is a spirituall man: yea, it is both unsafe and unsound so to doe : neither can man with any solid delight, or true contentment, rest in or upon any, either pure naturals, or refined properties or parts within himself, though man could attain to his first principles and purity, yet if he rested upon them, he would live below the true Center of Spirits : for indeed the rest and proper being of all spirits, especially those that are renewed, is the Eternal Word of God: which Word is Christ, who made all things in the

the World of nothing, into which nothing they are to return: But the ſpirits of men or eſpecially that renewed ſpirit of Saints, that came downe from the Father of ſpirits, who begot this ſpirit in them, not by fleſh, but by himſelf in his ſpirituall breathings and actings in the Creature; which ſpirit of man cannot live in any true element, neither can it live ſatisfied untill it come into its proper and originall being, from whence it came: for every thing is in its right place when it is returned into its originall, and place from whence it was derived; ſo that the ſpirit returnes to God that gave it, *Eccl.* 12. 7, and the fleſh of the man into the duſt from whence it was derived: ſo that man as he is carnall and fleſh, it cannot be poſſible that the ſpirit of any ſhould take much delight in the ſame, ſo as to make it the ſatisfying Center: But yet after it is renewed, it may be compared to *Noahs* Dove, it ſees the Deluge, and looks abroad in the fleſh: to the Mountain of former ſelf-actings, and pure naturals, yet it cannot reſt in the ſame, neither can it take any delight therein; but is made to return to the Arke Jeſus Chriſt; who though he is in the ſoul, yet above it; as the Arke above the water, ſo Chriſt above the Creature, though within it, as the deluge in the world; ſo that the Creature as man, is no fit place for a renewed ſpirit to be centred upon; but he muſt by divine power be brought out of himſelfe, into that eternall being of ſpirits, who is ſaid to be above man though in man, *Eph.* 4. 6. as the Arke above the deluge, though in the world.

Now man cannot Reſt truly in himſelf. But

Secondly, The place into which the Soule is carried, is and was the firſt being of his ſpirit, and now manifeſted ſo to be to the creature; which being was Chriſt: this Chriſt was Gods eternall thoughts of Love, in which man had a being, and now comes in time as a being

Being to be manifeſted in the Saints; ſo the one was the unknown Being of Saints before time, where they lay in the Love and heart of God, which nothing could remove them out of it: the other Reſt, is the known Reſt and Being of Saints made manifeſt unto them in time; which knowledge begets a returning of ſpirit, who with much wearineſſe of ſpirit have been waiting for ſuch a day of redemption (*Luke* 21. 28.) that it might return into its firſt originall and being, and to be fully ſecured in its God, which before it neither knew nor did experience; So that after the heart hath a diſcovery of this Being, it is like a Loadſtone touching the Needle; the Needle can ſtand no way but towards the North and South; ſo with the Spirit of man, after it is touched with his Being, and center manifeſted, it is not able to Reſt in all the glories or excellencies that can poſſibly be imagined, until it be returned into its being: he is like a wicked man or man of this world, who cannot act but in his element: and like a Fiſh whoſe element is in the water: ſo with the ſpirit of man, he cannot act in his right ſphere, untill he come into his firſt originall Being, which is Chriſt in God, 2 *Cor.* 5. 19. ſo as now it acts in God, and lives by God, and is taken up with God: and cannot live in any thing elſe, not as a Saint.

So that the trueſt compariſon that can be made of ſuch a ſpirit, is the Needle, and the Dove, which truly holds out this to us.

Firſt, That Chriſt, the Arke is the center, and the ſure being of the ſpirits of Saints.

Secondly, There is no ſafety or true Reſt for the beleeving ſpirit, but in this Chriſt.

Thirdly, That it is impoſſible for any ſpirit who knowes Chriſt truly to be his Reſt; being once touched by the divine and holy being of Saints, to Reſt below the ſame; though many things may transform themſelves

ſelves within the Creature like unto it, yet upon them he cannot Reſt, no more then can the Needle towards the Eaſt and Weſt; but it is truly known by ſuch a ſpirit not tobe his firſt being and originall; and ſo diſclaims it, as Chriſt did Satan in his temptation; but is carried forth the more in vehemency of ſpirit, flying continually without Reſt, untill he be got into the Arke, which was the place from whence it came; and in truth it is of uſch a latitude, as all the world is not able either to give Reſt unto it, or produce true or full contentment in it.

The fifth deſcription of true Reſt.

FIftly, It is the centering up of a ſpirituall man in a ſpirituall place, not made, nor created, but a being of himſelfe, ſtands by himſelfe, having his dependency upon none elſe.

1. Here is the ſubject matter of Reſt, and that is the ſpirituall part of man, which is created again and born of the *Spirit*, *Iohn* 3 3 for firſt of all, no uncleane ſpirit or thing ſhall come there; *Rev.* 21. 27. nothing ſhall enter into it, but that which is become ſutable to it; That which is borne of the Spirit is, that which muſt enter into this Kingdome of Reſt and peace.

Secondly, This ſpirituality which is made in the Creature, is produced by God poſſeſſed in the Creature; for as a carnall heart cannot live in God; no more can God manifeſt himſelfe in any unpure ſpirit; ſo as God before he manifeſt himſelfe to a Spirit, he makes it ſutable to that glory, which ſhall in meaſure be revealed unto it; So alſo before God give man reſt in himſelfe, he ſets man of himſelf to live in himſelfe; for no carnall minde or will can attain God, before by God it be attained; and before God manifeſt to the heart the Creature is attained by him, he workes a glo-

rious

rious worke of the New Birth in him ; so that if man were carried up into God which is impossible before he be born of God, there is such a disproportion betwixt the purity and holynesse of God, and the corruption and carnalnesse of mens spirits, that the Rest of the soul could be no Rest ; for there would be nothing but war and enmity : so that God alwaies puls down mountains of flesh, pride, and self ; and makes the crooked waies of the heart plain, Luke 3. 5, 6. and brings down those false Rests and Christs in the Creature ; and so after makes known a glorious Center to the creature.

Now the spirit being made spirituall, by being born again, it is made spiritually to judge, receive, and discern the Truth of this glorious and spirituall Place, 1 Cor. 2. 15. which no man in the flesh, or by the flesh can attain to, 1 *Tim.* 6. 16. whom never any man in the carnall mind hath seen, nor can see : So that mans Resting place, together with the subject Resting in it, must be spirituall and out of himself.

Now secondly, This place of Rest is spirituall, so that man if he be in any true Rest, it is not carnall formes or ordinances, which shall cease : Neither is it the rarest Qualifications, or expressions of creatures ; neither is it glorious apprehensions or puffings up of flesh ; no, our Rest is beyond these, as far as the light of the Sun is from the Candle : He is an unexpressible spiritual being, One who makes all things spirituall that are spirituall, by that spirituality in the fulnesse of it that dwels in him : He is the expresse Image of God, *Heb.* 1. 3. yea, he is God eqnall in Nature, though inferiour in place, operation or expression : He is One in all things ; He is above all things, and in him all things consist, Col. 1. 17. So he being the fulnesse and the cause of spirituality, he himselfe must needs be spirituall. So that any soul centred up in him, lives above

above all carnall Formes, Ordinances, Qualifications, common holineſſe or fleſhly puffings up, either in falſe apprehenſions, or in inward deluſions; He is none of theſe, but is above theſe, which is the ſpirituall mans Reſt: And this ſpirituall Reſt is nothing but God, who is all and none beſides him; who enjoyes all in himſelf, and we in him; and by virtue of our being made, born and begotten of him; we become one with him, and of him: So that now being borne of him, it is impoſſible that the Nature of God in us, can Reſt or be ſatisfied but alone in him and by him, it being of an everlaſting and infinite nature: but now as it is infinite, and of God in us, ſo it throws off all below God; and wholly and alone returnes to him and Reſts in him.

Now thirdly, This Reſt is not any thing Created, or depending upon any other power but its own. Chriſt as he was in the fleſh, is none of the Reſt of Saints: He is a Reſt of them, as he becomes one with them in the Spirit; ſo as he is one with God, and we with him; One in God and we in him, 1 Cor. 6 17. Joh. 17.21,22,23. Yea, very God, and we by him, 1 Cor. 8. 6. 15. 45. So that he is a Spirit not made nor created, but making and creating all things for and of himſelfe, Col. 1. 16. Rom. 11. 36. And all by him was created, not as he was in any form or ſhape in the fleſh without us, not ſo to be a Reſt; but as he is God made manifeſt in the Spirit within us: However men deem of him, yet he is the Eternal Spirit, and the Father of all ſpirits, Heb. 9. 14. Though diſtinguiſhed from the Father in divers acts, ſhapes or formes, yet he dwels ſubſtantially in the God-head, and in whom dwels all the power and fulneſſe thereof, Col. 1. 19. 2. 9. And though he might be in the form of fleſh as man, yet then he was in the power and fulneſſe of God as God: So that he is in, and of Himſelf; and he that knows him aright, knows that ſaying.

And

And he that is experienced in that ſpiritnall union and conjunction, will ſay, That his Motion, Glory, Dependency, and all others that can be ſpoke of, dwels ſubſtantially in him; and that by him now all things are both preſerved and kept, *Heb.* 1.3. So as all other reſts below this, are none at all; but only for them that know not this ſame Eternall Being.

But now this Chriſt, He being ſuch a Myſtery, and there being in the Earth ſuch diſſention about him, To give true Definitions of him, I will in the next place ſet forth what this Chriſt is, who is the reſt of Saints. We have in ſhort ſet forth Chriſt the Eternall Spirit to be the Reſt of Saints: not as conſidered in any forme of fleſh, but as conſidered in the fulneſſe of the Spirit.

But what Chriſt is, in the fulneſſe of the Spirit, that is the thing we are to explaine and clearly to diſtinguiſh.

Chriſts Coming in the ſpirit diſcovered.

AND Firſt of all, This Chriſt which is the Reſt of Saints, He is the Eternall Word of God, ſpoken in time within every Saint by God; upon which Internall, yea, Eternall Word the Spirit is made to Reſt *Ioh.* 1. 1. He is there called the Word of God. He is the Word of God two waie.

Firſt, he was the Word of God, as God either ſpake when he ſaid, *Let us make man, Gen.* 1. 26. which was an expreſſion of God concerning the Firſt Creation, and ſo all things were made by this Word of God, *Ioh* 1.1,2,3. Or He was that Word God promiſed ſhould bruiſe the Serpents head, *Gen.* 3. 15. which Word, by God being ſpoken, was in time made fleſh; as appeares,

Iohn

John 1. 14. which word being ſpoken of God; as it was ſo ſpeaken It was before this time in his boſome to be delcared in time; upon which word of God then we are to reſt; and for the manifeſtation of which they were to waite.

But ſecondly; This word is more ſpirituall to us, when we enjoy the ſame word within us, and the effect thereof upon us, then it was at that preſent: Now he is the internall voice of God ſpoken within an undone ſoule, which doth produce liberty, happineſſe, freedome, and all the Creature can imagine, after it is ſpoken within him. For the word that was ſpoken at firſt, which word was *from the beginning*, 1 John 1. 1. which word was ſpoken without and in time, becauſe the ſame fleſh with us, was but a figure of the excellency of that internall Word, which God will ſpeak within every Creature, which Word ſhall become Chriſt within man, after it is ſpoken unto man; which Chriſt is a myſtery to every one who knowes him not in this ſenſe; but to prove this more fuller in the 9. chapter of the *Rev.* ver. 13. There he is in expreſſe tearmes called, *The Word of God*; whioh expreſſion I look upon to have ſpeciall reference to this particular we are ſpeaking of, *viz.* The being the eternall or internall Voice of God within every creature: and indeed he is made manifeſt in every voice of God in ſoules: and this Word in Scripture is often called the voice of Chriſt; that is the voice of God, which in name and nature is Chriſt: *Iohn* 5. 25. 28 *Iohn* 10. 3,4. *Iohn* 14. 11. For to looke upon Jeſus Chriſt as he is in the Father, and ſo a ſpirit, we are to looke upon it, that all Voyces that are ſpoken from the ſpirit within us, are voyces of God, which for diſtinction ſake is tearmed Chriſt: for as he was in fleſh, he was not this internall Word; for the externall Word of God, became a Chriſt in the fleſh; *Iohn* 1.14. ſo doth the internall Word of God

within us, become a saving Jesus to us; the one without us, before our time in the figure, which was to passe away, and not to continue in that forme and shape for ever to us, and so not to be Rested upon; but the Internall Word of God within us; is a dispensation of God which cannot be taken away or destroyed, but abides for ever; so as in the 1 *John* 2. 14. I *have written unto you young men, because ye are strong*; which strength was the abiding of this Word within them; which Word was Christ, which they from God had spoke within them. Now this Internall, externall Word of the Spirit of Christ, this Word is faithfull and true; *Rev.* 19. 11. 13. yea, unchangeable; upon which the Saints Spirits do Rest and live.

2. This Christ is a clear manifestation of God within us: He was the manifestation of God when he was in the figure, which was in the flesh, there God was manifested in a mystery? which mystery was Christ; now as Christ without us was God manifested in the flesh; so Christ within us, is God manifested in the Spirit: This Christ within man; cannot be revealed in any fleshly forme, but he must be revealed as he is in the Spirit, one with the Father; yea in the Father: So that when God clearly reveales himselfe in any soule; this which is no revealed is nothing else but himselfe in Love handed out by this Revelation Christ; so that in Scriptures He is called the vision of God. *Hab.* 2. 2.

3. Here he is distinguished to be Gods Vision; which Vision is nothing else but a clear manifestation of God within the Creature, formerly made cleare to the understanding of the Creature, to be unrevealed and enjoyed by it: So as now it teaches the soul perfect and infallible Truth, after manifested to it: for as Christ in the fleshly forme, was appointed to declare and reveal God to us, and so Christ called Christ God, they being manifested in the same forme; So it is inward,

the

the end of this terme: Christ within you the hope of glory, *Coloss.* 1.27. was, because He was God clearely made manifest within them, which had been a mystery hid, but now was made manifest to his Saints; so that the great Mystery of heaven, is Christ, who is the clear manifestation of the Father in the heart of Saints.

Again, we see it plainly declared in the 1 *John* 1. 1.2. *For the Life was manifested, and we have seen it: and bear witnesse, and shew unto you that Eternall Life, which was with the Father, and was manifested unto us*: here the Apostle doth plainly make manifest unto us That Eternall Life which was Christ in God, was in time manifested by God, which manifestation of Life was Jesus Christ: So that He is termed sometimes to be of the Father, sometimes to come down from him, sometimes to be the Father, and sometimes to be the Vision of him, and many other expressions there are given of him: from whence I note, that most commonly every making forth of God in Mercy and Love to his Creatures are commonly called Christ: for the difference betwixt the term of the Father and the Son doth not so much consist in Nature and Being, but in name and working, or dispensation: all the acts of freedome and love and light are called Christ in us, because it is a spirituall dispensation of God in mercy and love to us. Now Christ as he is the cleare discovery or discoverer of the Father to us, so he becomes a Rest of peace and happinesse in us; and so that this Christ, who in name is called the Manifestation of Love, is unchangeable in reference to the being: and cause of this manifested Love which is Christ; for if we consider him as the bosome love of God: He is not so Christ to us, or in us, but as this comes to be manifest to us, which manifestation, or the thing manifest is onely Christ: for I look thus, that not onely Christ as he was in the flesh, was Christ only in that form, and no more,

but what ever was manifest, either by or in that form, was in Name, the Christ, and in Nature, Christ in God: now Saints Rest is not in Christ, as manifested only in distinction, but Christ is the Rest of Saints, as God hath designed him for that purpose, and so comes by God in Saints to be made manifest; carrying up Saints to live in the full glory, power and splendor of that God who did make manifest himself in this manifestation which is Christ: And no other way come[l] soules truly to know the Father, either in love or mercy, but as the Father doth manifest himself, in this very particular Christ revealed in mens hearts, in which men may see God clearly, and for the want of which *Philip* was ignorant, when he said to Christ, Joh. 14. 8. *Lord shew us the Father, and it sufficeth us.* They were ignorant what the Father and Christ were in the spirit, though Christ were with them in the flesh: and the reason was because Christ within them, was not by God made manifest to them. therefore would they have been making Tabernacles in such a low fleshly knowledge, where in truth they knew nothing of him, in relation to the spirit, nor of that conjunction betwixt him and the Father, that whensoever Christ spiritually was made manifest, there the Father was manifest also, because there was one undevideable nature and being, in such cases betwixt the Father and the Son: so that the Saints Rest is in this clearly manifested; God within us who in tearm and Truth is called Christ: so that now as Christs center was in the Father, and now is to dwell in the fulnesse of his Glory, so Saints being in him are carried by him to live with him in the same glory and love; and to conclude this, when we can say from experience that which *Paul* said in the *Gal.* 1. 16. That when it pleased the Father to reveal his Christ in him, then shall we know that the manifestation of God to us, is the Revelation of Christ in us.

S.

3. Chriſt ſpiritually diſcovered in men, and ſo knowne by them, and ſo becoming Reſt to them, is a clear light of God in the Creature, which light and glory is onely Chriſt: and thus he is often deſcribed in Scripture, not onely as he was a light in the fleſh without us, preſcribing rules of light to us, but chiefly, as he ſhall become the light and glory of God within us, for as he was in the forme of fleſh, he was a myſtery unknowne; yea, he was not ſuch a light ſo as God intended him, becauſe he was then but in the figure, holding forth what he would worke, and what he ſhoud be, when he was to come in the glory of the ſpirit within men; for his being in the fleſh was a very dark diſpenſation: For even the Apoſtles, who were the moſt converſant with him, did know little, and were very ignorant of the truth. So as indeed they thought he was come to ſet up a Kingdome in the fleſh, and that he would advance them in ſome great place: as appeares.

So that it was Gods great deſign which was held forth in that forme of fleſh, which is the ſum of that Scipture, where he is declared to be the light of the Gentiles, and to be the glory of the people *Iſrael*, Luk. 2. 32. Now to prove it by Scripture, that this Chriſt is in the ſpirituall coming and advancing in the ſoule a glorious and Divine light.

We ſee it very clear from that Scripture, in the 60. of *Iſa* 1. 2. Where the Lord declares the manner of Chriſts ſpirituall appearing in the ſoule: *Ariſe, ſhine, for thy Light is come, and the glory of the* L O R D *is riſen upon thee.* This ſame Scripture, though men do labour to deny it to be meant of Chriſts appearance in any partiular ſoule, yet he that hath found the appearance of Chriſt within him hath found him fully making good theſe ſayings. The matter however that here is promiſed at the raiſing up of diſtreſſed ſpirits, is Light

and

and Glory; which light is God, appearing in a dispensation of light and glory, the which dispensation is Christ in us, for he is both the light and glory of God, and all things that are either spirituall, light or glory discovered is Christ; for according to that Scripture, *Rev.* 21. 23. The glory of God did lighten it, and the Lamb is the light thereof. As if he should say; when the Lord comes to dwell spiritually, in the manifestation of glory within the spirit of man, and so set up a Temple in the creature, according to the 22. verse. Then shall all those lights, which before the soul hath been guided by, whether they were flashes or resembled light, now there shall be no need of the same, but the glory of God now shall there be to enlighten the same: yea, Christ shall be the light thereof; so that he shall be filled with true light; whoever hath the glorious appearance of Christ within him, he shall become a compleat light unto that soul: So as he shall not stand in need of any inferiour light, but they shall be dissolved, when the glory of the Sun appeareth; so that in such a soule to whom Christ is become in this manner a light unto, he shall have no night there, according to that in the 22. of *Rev.* 5. verse. But the Lord shall fill such a soule with light, yea, he shall give to such spirits Him, in whom there is no darkness, as in a spirituall dispensation, and as he is termed in *John* 1. 9. verse. He is here called, *The true Light, which lighteneth every man that cometh into the world.* He is here called true, in opposition to fallacy; as if he should lay open many false lights in the world, and within men; yet he was come as a true light to distinguish betwixt true and false: and so he is a distinguishing light in every spirit who hath received him; for though Satan hath transformed himselfe into an Angel of light in deceiving a creature, yet notwithstanding when his true light appears in any heart, it doth both discover

it

it and deſtroy it; according to that in the 2 *Theſ.* 2. 7, 8, 9, 10. That though the myſtery of iniquity and anti-Chriſt be never ſo deceiveable and glorious in their workings and transformings, both within and without the creature, yet Chriſt ſhall reveale and deſtroy it with the ſpirit of his mouth, and the brightneſſe of his coming. And true it is, that Satan both in matter of formes without us, and workings within us, is transforming himſelfe now, if ever. And truly he, within ſoules, workes like God, and there is no known diſtinction betwixt his transformings, and Chriſts workings; untill there be a true transfiguring of Chriſt in the glory of the ſpirit; and this doth find out all the deceite both of heart and Satan; for indeed there is no forme, though never ſo glorious, but he will transform himſelfe in it; there is no working of the ſpirit within man, but he will reſemble it; ſo that none ſhall be able to know, whether it be true or falſe, within him or without him, untill this Chriſt ſhall appear in light and glory, and ſhall make the ſame manifeſt; ſo as oftentimes his thus appearing is compared to the riſing of the Sun, and the dawning of the day, which are degrees of diſtinguiſhing light, which doth diſſolve the imperfect light of the Moone and Starres, and is a clear light of it ſelf, to rule and order, to unfold and diſcover the truth of every thing, which under the other diſpenſations could not be diſcerned, and that is the reaſon that the Apoſtle tells them, that they have a ſure word of propheſie, whereunto they doe well if they take heed: And he tels them how long it was, untill the day dawn, and the day-ſtarre ariſe in their hearts. This ſaying (untill) preſcribes and ſets out the limitation of time, and the accompliſhing of the ſame; as if he ſhould ſay, there is a moſt glorious day to be enjoyed in Saints, which day ſhall appear; but for your direction untill that day, you have a ſure word of propheſie,

unto which if God give you care thereof, may be as a rule unto you. It being a light shining in a dark place: and though for the present you walke by the same, yet Rest not there, but waite for the spirituall coming of Christ within you which in this word of propheſie is held forth to you; and then when he comes, he shall be a perfect light within, which light shall speake truth, and leade the soul thereunto: but in the interim, Looke to that sure word of propheſie, which declares and makes manifest the truth thereof. This word of Propheſie was the Scriptures; this day dawning, and day-starre arising, was the appearance of Christ in the fulneſſe of the spirit within them. So as he often in Scripture is called, the bright-Morning-Star: and as concerning his spiritual coming, he is sometimes termed under the notion of the day dawning, or breaking; as in *Cant.* 2. 17. and in many others, onely to shew unto us, that the breaking in of Christ into a heart, is like the breaking of the light in the earth, when the day begins to appeare, and the night is expired; as also the rising of the Sun; to that purpoſe he is often called the Sun of Righteousneſſe, which shall ariſe and be seen in the hearts of men, so that we see this coming of Christ, yea, himself is a true and glorious light of God in the spirits of Saints, so as he makes all things manifest to such a heart, whether true or false; and this light shall cloath every Saints spirit, and all inferiour and transformed lights shall be under such a soules feet, triumphing over them seeing the fallacy of them.

Then First, it is this light Christ, within the creature who appeares as light, which doth expell or dispell all those Clouds which are with creatures in whom he hath not appeared: for as the Sun doth expell the clouds in the appearance thereof, so Christ in his glorious shinings forth and breaking in into every believing

ving ſpirit, ſo as the creature before could not apprehend God by reaſon of theſe clouds that lye upon the ſoule, now he apprehends him clearly, the cauſe being by Chriſt taken away.

Secondly, By this light Chriſt doth diſcover all the falſe Waies and Reſts of the creature, either in oppoſition to, or being below the true and ſubſtantiall way of Reſt: ſo that this light Chriſt, in his divine Appearances within the creature, doth bring a day of loſſe upon many ſpirits; when it diſcovers unto them the vanity of their ſpirits, in running after the waies of their own hearts, and here they come to ſee the emptyneſſe of formes or former flaſhes; and now, it may be, all the ſoules knowledge and practiſe muſt lye in the duſt, and be unlearned: ſo as this light brings the creature out of love with his own Wayes; ſo that now he is free to be led according to the teaching of this light.

Thirdly, This light, Chriſt, in its ſpirituall appearing in the creature, doth reveale and diſcover the Father in this light, Chriſt; ſo as the heart clearly ſees and knows the Father and the Spirit, the ſon and the ſpirit One, and the ſpirit to be both: ſo as this light, which in reference to name, is called and tearmed Chriſt, yet it is God in this light, ſo that God is ſaid to be light in him is no darkneſſe: The Father is the fountain of light, the ſon is the manifeſtation of light or the light made manifeſt: now here the ſoul in whom this true light doth appeare, doth know God, and him thus ſent into the heart by Jeſus Chriſt: ſo that Chriſt as he is the Reſt of Saints, is a divine revelation of light; in which light and glory, the creatures ſpirit ſolaces it ſelfe; and reſts with much delight in the ſame; and out of this ſame, after enjoyed, will not Chriſt appeare, but will be unto ſuch a ſpirit an everlaſting light: that now as God lives in light, ſo the creature lives in light alſo,

which no creature in the flesh can attain to, who cannot be seen, felt or heard, in the flesh, in this dispensation, but he is above it, consuming of it, and continually advancing this light more & more in the creature; so as this light comes to be advanced, and appears in greater fulnesse, so shall the spirits who are centred in it be advanced by it; and the greater this light doth appear in fulnesse, the more perfect doth the souls Rest appear, and the more shall the spirits be filled with it.

Fourthly, in the fourth place this spirituall Christ, or what he is in the Spirit, when he comes to be the Rest of Saints. He is spirituall and Divine Life, without which no soul hath spirituall or eternal life enjoyed by him: for as a man without the soul is dead, so are all men, without Jesus Christ within them made manifest: so that *Iohn* very fully laies open this truth, 1 *Ioh* 1. 1,2. for the life was manifested, and we have seen it, and bear witnesse, and shew unto you that eternal life, which was with the Father, and was manifested unto us. So that we see what the life of Saints is, for that life which they here speak of was Christ: Secondly, we see the place where it centers before it is made manifest; and that is laid open to be in the Father. Thirdly, the way whereby they knew it, and also to be theirs, was twofold. First by the manifestation of it. Secondly by opening the eies of a souls understanding, whereby they come to see that life, which now to them is made manifest: further he is the life of Saints spiritually considered, Coloss. 3. 3,4. here he saith, *when Christ our life shall appear, then shall we also appear with him in glory.* So that he is here Saints life called, and more fuller experienced in every heart, who hath found him fully made manifest within their spirits: again he is the life of Saints, as he becomes the spirituall resurrection of Saints: for before ever God bring any Creature into the enjoyment of himself; he brings the creature into

a ſpiritual death, not in the body, but in the ſpirit, and being laid in the grave alone: Chriſt as he is the ſpirituall life of Saints, muſt be their reſurrection, I mean the reſurrection of their ſpirits, from this ſpirituall death, as he is a diſpenſation of life; and therefore it is written: Joh 11. 25. *I am the reſurrection, and the life, he that beleeveth in me, though he were dead, yet he ſhal live.*

So that Chriſt as he is to become the ſpirituall life of Saints, proves an inward reſurrection to them in the manifeſtation of this their life; which indeed *Paul* did experience, when he ſpake theſe words, Gal. 2. 20. I *am crucified with Chriſt, nevertheleſſe I live, yet not* I, *but Chriſt liveth in me.* So that though *Paul* had been buried into Chriſts death, yet notwithſtanding when Chriſt came to be manifeſted to him, then he proved a reſurrection of life in him; and by this life was *Paul* made to live: for untill Chriſt our life comes to be manifeſt, we lye dead, voyd of any ſpirituall life or motion in us: and this was figured out in the matter of *Lazarus* death, when Chriſt came he found him dead and buried, voyd of life, or motion; wherein at laſt the very breath of Chriſt, breathed out in way of voice, *Lazarus* come forth, raiſed him up, and gave life unto him, Joh. 11. 43, 44. Two things are here ſpiritually holden forth: Firſt a ſpirituall death of Creatures when Chriſt comes to breath upon them the breath of life. Secondly, by his thus coming, ſpeaking, and breathing occaſions life, becauſe his words are ſpirit and life thus ſpoken: ſo that it is ſaid, The hour is coming; and now is, when the dead ſhall hear the voice of the Son of God, and they that hear, ſhall live. Now in all this is held forth unto us, The ſpirituall reſurrection of all Saints by Jeſus Chriſt, coming in the ſpirit into them: ſo that though this particular be the leaſt looked after, yet it is of the higheſt concernment, and not

that which most men doat of so much after death. So that if we look upon our spirituall resurrection, we shal see that the coming of Christ in the Spirit is a manifestation of Spirituall life, which proves a spiritual life; which proves a spitituall resurrection in such creatures; and in time their rest and center: Now he being the life of Saints: Then first, we may observe, That Saints life is Jesus Christ. Though before they are making out of their own actings, according to the law of works, do this and live, yet now they see that that life is destroyed; and the cause of all actions to God, flowes from this life principled in them: and though they are making a life out of enlargement, or holinesse in conversation, yet this is a life above it, unbottoming the creature off from it, and centring the creature in a stable and solid life; Secondly, the Saints live, because Christ lives in them; for though before their lives were hid with God, yet they were not to live in reference to themselves, with joy and peace, untill it were made manifest from God in them: so that they are made to live from the manifestation of life in them, whereby they come to know it, and so to be made to live by it for ever: Cast a Saint into any condition, he lives very sweetly, because he lives by the life of Christ in him: yea, he lives sweetly with contentednesse, because Christ lives in him, so now to summe up this Christ as he is a spirituall dispensation of God in the spirit, is a spirituall life, by vertue of which life in saints, are saints swallowed up with it, and so centered up in it: so that the center or rest of a saint is eternall and everlasting, which is Christ the spirituall life of God in us; by which life the Creature doth not only live to, but live to do. This life is the motion of his spirit; so as by this life he doth not onely live, but lives to it; so that the creatures spirits are wholly set apart to live to God: This life is the living in the spirit, and not in the flesh, hereby comes

comes the life of Saints to be a life of love, and a life of God, because they are not at rest from all their own labours, and now all things are acted in them, by that Spirit of life, which is Christ dwelling in them: now Saints wholly live to God, by the life of God in them, and thus are Saints centred up in God, or Christ; because their spirits are carried up above the creature into life, which is Christ in them, becoming spirituall and eternal life to them.

Fifthly, This spirituall Christ, as he comes from God, and is manifested by God, and so known by us, and become Rest to us, he is spirituall redemption and deliverance: Now to look upon Christ in the spirit he cannot be manifested, but he becomes a spirituall Jesus, that is, a Saviour of spirits, for he was not a Jesus as he was in the flesh, but he was a Jesus, as he was to come in the Spirit; for the flesh could not do it: Yet it was a figure of that spirituall salvation and liberty, which Christ is in the hearts of Saints: For indeed Jesus Christ is salvation it self, and where he is in power and glory there is salvation; that is, he is a Saviour, or a deliverer of the creature out of that spiritual slavery, & bondage in which he lives: So as he is become freedome and redemption to the heart; and therefore he is said to be made unto us Wisdome, and righteousnes, and sanctification, and redemption, that is, he is manifest in us, and so is become spirituall redemption to us, freeing us spiritually from our inward bondage and slavery, both that bondage of self and Satan, whereby we are made to live in spirituall freedome: and all this freedome and deliverance is Christ in the spirit, as he is a spirituall dispensation designed of God for the same purpose; though many souls do work out their own salvation by their doing, whose salvation is false, others having salvation from some false christ, which workes and acts like this Christ; yet the Son hath set neither

free;

free; neither doe they know that alone redemption salvation and liberty, which is produced by Christ, living or appearing in any heart; so that the spirituall Rest of Saints is in and upon that salvation, liberty and freedome, which they have in this Christ, who is become this unto them: so that all heavy loads and yoaks are removed, all oppositions of spirit are taken off, and all the wearinesse of spirit removed; so that now the spirits are set free, and can no more come into bondage; but Christ alone is become salvation and liberty to him; so that the spirit doth solace it selfe and Rest in him, who is become freedome and salvation to him.

Sixtly, Christ the Rest of Saints spiritually known, is the wisdome of God in creatures: the wisdome of God in Saints is Jesus Christ; and there it is said, *He is made unto us wisdome*, 1 Cor. 1. 30. So that it is the Wisdome of God, which is Christ spiritually known, in which Saints Rest. For if they Rested in the wisdome of the flesh, that should be destroyed, and so no safe rest and center for them: but the Wisdome of Christ doth unbottome Saints from their own wisdome, and establish himselfe, even the Wisdome of the God-head in the creature, to be a rest unto the creature; whereas before the Soule and spirit were not at rest; being from its own wisdome, plotting and contriving, which way to act and what to doe, not from the Wisdome of God; but from the wisdome of the flesh, onely oppo sing and gain-saying this wisdome; Which when the Creature could not bring about, what in his owne wisdome he had contrived; he must needs be perplexed, and so continue in all trouble; but now he is destroyed in that; and he is made to rest upon the Wisdome of God, Christ now taking the Creatures place, and acting in the stead of the Creature; so that the soul is made to walke in and by Wisdome; it is that Wisdome

dome which is pure, peaceable and undefiled. The Wiſdome of the fleſh is corrupted, but this is pure: The Wiſdome of the fleſh hath nothing in it but diſquietneſſe, both to the party in whom it is, or in the Kingdome, Church or Family where it is acted; and for this reaſon, is occaſioned all jarrings and tumults: But the Wiſdome of God, which is Jeſus Chriſt, is peaceable, it workes abundance of peace and quietneſs in the ſoul, Church or Nation, where it onely is advanced; here is a quiet and peaceable habitation, for Saints to Reſt and live upon: we ſee Chriſt often in Scripture called the wiſdome of God; and as 1 Cor. 1. 24. where the Apoſtle declares Chriſt, in all that are ſaved, to be the Wiſdome and power of God; though this Wiſdome be little eſteemed of by the world, yet it is highly precious in the eſteem of Saints; as for inſtance that of the Proverbs 3. 15 ver. where that Wiſdome is precious, yea, more precious then Rubies; yea; he is expreſſed to be an uncomparable compariſon; ſo that this wiſdome of the eternall Spirit, which is Chriſt in us, is deſirable, and therefore above all things, ſaith the Scripture, *Get Wiſdome*, Prov. 4. 5. yea, there is a happineſſe in the enjoyment of it; for it is the principal thing that belongs to a Saint, Pro. 4. 7. ſo that Saints are centred up in the wiſdome of God, and are wholly delivered up into it, to be alone diſpoſed by it: ſo that the ſpirit lives in ſweet quietneſſe and Reſt; the creature being wholly made nothing in his own Wiſdome; and the Wiſdome of God alone orders all things in him.

Seventhly, That which ſpiritually is called Chriſt in us, is that Peace which is ſpoken by God to us, and received from God by us; in which Peace we live and Reſt; ſo that Saints are kept in the Peace of God, which is Chriſt; to this purpoſe is the ſaying in the Eph. 2. 14. *For he is our peace, who hath made both one, and*

hath broken down the middle-wall of partition between us. Here the Apostle sets forth Christ to be the peace of the Saints; for whatsoever tends to peace in the Creatures spirits, that, I mean which truly tends to the same, is Christ: for the soul before he appears in it, is like unto the ship tossed with the waves and tempest; before Christ said unto the waves, be still; this is that peace the Apostle desires the Saints may enjoy, which was the *Peace of God which passeth all understanding*, Phil. 4. 7. which was of ability to keep their hearts in the knowledge and love of God; now this is that Saints spirituall Christ, a peace which is able to keep them in the love of God; and a peace which passeth the understanding of the Creature; that is, a Peace which the understanding of man can never finde out or is able to reach under; yea, all the understanding in the world is never able to finde out such a peace for the creature as this is; so that he is termed the Prince of Peace, Isa. 9. 6. All the acts of Christ in the spirits of Beleevers, are Righteousnesse and Peace. It is that peace which the world cannot give; and such a Peace it is, as they cannot take away: When God speaks Christ into a soul, which is Peace, in which none can cause trouble in such a soul; because Christ is become the Peace thereof; indeed men may speak Peace, and Ordinances may speak peace; and false gods and christs may speake peace; after which there may be trouble occationed: But after God speaks peace, there can none cause trouble; but the soule lives and is kept in the peace of God; ann none can make him afraide: therefore the Prophet did utter these sayings: *He shall be our peace, when the Assyriant comes into our Land.* This Christ is the peace of Saints in every condition; so that they live in much freedom an joy, because the center and rest of their spirits is peaced

And lastly, This Christ is Righteousnesse and holyness in the Saints, or sanctification; this not only by

experience, but by Scripture may be proved: The Apostle tels the Church of Corinth, *That Christ of God was made unto them wisdome and righteousnesse and sanctification and Redemption* 1 Cor 1.30. So that Righteousnesse and sanctification *Christ* was made unto them so that whatsoever is Righteousnesse in the Spirits of saints, is *Christ* spiritually dwelling in them; this is that righteousnesse that the Apostle desired to be found in; this is that divine nature which the saints are made partakers of; to wit, *Christ the righteousnesse of God.* This is agreeable to that saying concerning Christ, *And this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESSE; Jer.* 23. 6. & *Jer.* 33.16. He shall not only be called so by them; but he really shall be made ever so by God to them, so that the Righteousnesse of God in us is Jesus Christ made so by God to us, whereby he becomes our Righteousnesse, a Righteousnesse which destroyes all ours in the flesh, and makes us live in the righteousnesse of the spirit; so that now beleevers in this kind, shall not be found naked, but cloathed with Christ their Righteousnesse, they shall not be condemned, for they shall be made to stand in the righteousnes of another. And to be covered with the robes of the Lamb, made beautifull by Christs beauty, and comely by his comelinesse; so that the same shall dwell in the spirits of saints, that dwels in the spirit of God; and that shall be made a beleevers, to be imployed for God and to God, now beleevers who are made to Rest in Christ, are incompassed about with truth, and righteousnesse, in which their spirits shall live with freedome and unexpressible joy for ever.

And now as this Christ dwels in them, as a dispensation of God; so he carries them up in their spirits to live and Rest compleatly in God; so as now they live where Christ lives, which is in the bosome of God; so that

that the great designe of God in this Christ spiritually coming is wholly to gather up the spirits of Creatures into the Spirit, to live, dwell or rest therein; and to this purpose he is called the Power of God: and indeed he is so divine a power, come forth from God, to accomplish the great designe of God in the spirits of Saints: and therefore Saints find sometimes that this Power works in them mightily, and never ceases till it gathers up the creature wholly into God, to rest compleatly in him: So that to conclude all, when Saints are truly at rest in God, then in the first place, the will of the creature shall be centred up in the will of God: and so the will of God shall become the will of the creature: so as the will shall cease acting any thing, but what is acted by the will of God: so that the Will of Saints shall be gathered up into the will of God: and their will being centred up in his Will; Here shall it be said, the creature hath ceased from his own works, as God did from his, Heb. 4. 10. and now his will Rests in God; though before the will was bent against God, and would not be limitted, but all things must be carried on according to the will of flesh; but now it acts so no more, but now with Christ, not my will, but thy will be performed: so as now his will is at Rest, he wils nothing of himself, it is carried on by the Will of God.

Secondly, The mind of the creature is centred in the mind of God, so that creatures minde one thing with God, and the same principle of truth is possessed in the mind of God: So that now the mind is wholly made spirituall, and none but God doth possesse it: so as now the mind doth solace it self & takes sweet contentment in God: whereas it may be a small time before God did not dwel in the mind, but corruption or sin at that time; there was not such solace in God, but rather in lust and sin; neither did the mind delight

in

in God, or reſt upon him: whereas now being ſpiritually poſſeſſed with it, is ſweetly made to live above all in God, who is now become the eaſe and reſt of the mind.

Thirdly, The affections of men are centred up in God, and wholly ſwallowed up with him: So as now the creature lives in heaven; That is, with his affections in the preſence of God with great delight, and ſo he comes really to dwell with God: nothing can come and take up this creatures affections, being they are Placed upon God, being made ſpirituall by God: So they act as God acts in them; yea, the affections of the creature and Gods are made both one: ſo as they wheel both from one principle, and by one and the ſame power. Love moves Gods affection, if it can be ſo ſaid, ſo it moves the creatures affection to God: God is raviſhed with the creature, and the affections are raviſhed with God: he delighteth on the one hand, and the creature on the other: So that Chriſts and Saints delight and joy are both one.

Fourthly, The Spirits of Saints are at Reſt, becauſe they are eaſed of all heavy loades and burdens: Chriſt hath given them Reſt, who are eaſed and unloadened of every yoak and burthen: ſo as now his wearineſſe is at an end, and no more in his ſpirits, but all taken away, and his ſpirit lives in compleat liberty and freedome,

Fiftly, He is ſet free, and is at reſt whom God hath made to ceaſe from his own works, and now God works all in and by his Spirit: That though he hath bin a long time travelling towards *Canaan*, yet now he is got within the land. That now God flowes in upon his ſpirits with immediate feedings and refreſhments; and ſo now fully ſatisfies the heart with all things deſirable and deſired: ſo as the Spirit lives in compleat ſatisfaction in all things as he is ſweetly poſſeſſed with him; who is become all things to him, and by this acts

no

no more in himself, nor by himself, but now it is that he is dead thereunto: and is so quickned in the Spirit, as that now the worke of Gods Kingdome is made exceeding glorious and is carried on exceeding gloriously: So that not by arme or strength of the creature, but by the spirit; The creature being ceased from all self-actings, this soul truly that Rests in God. Further he is at Rest in God who hath truly passed through the state of inward resurrection, and now is Ascended into God; for as Christ in his fleshly form was not at Rest, because he was not ascended, so no more is the spirits of any spirituall man at Rest in God, untill after his spirituall resurrection he be ascended into God, to dwell compleatly in God, for Christ coming in the manifestation of the Spirit begets a resurrection in us, and the powerfull effects of that life, begets an ascension of our spirits into God; So that now the soul having ascended, can no more descend into these low things which keepe below, and short of his glory; but when he appeares in the Spirit within us, and discovers his glory to us, it doth so overcome the spirit, as indeed it is caught up with it, for ever to live in it; for impossible it is that the spirits can live below God, which occasioneth trouble and wearinesse, who hath before truly lived in God, by the vertue of God made manifest to live in them.

Secondly, It is impossible that any soul can live, and Rest in God, and so ascend into God, before there be a manifestation of the life of God in the creature; for it is God descending in his appearance or manifestation in us; That both begets a resurrection, and ascension of us, so that we ascend by descending, and live & Rest in him by his being manifested to live and Rest in us; so that in this particular the creatures life is swallowed up, and gathered into the life of God; and as God continues living in them, they shall continue

living

living in him: and as God hath taken up them to be an everlaſting reſt for himſelf, ſo he hath appointed & made himſelf an everlaſting Reſt unto them: ſo that now they are aſcended in their ſpirits into God, and there ſweetly live in God. And laſtly, he lives ſweetly in God, and ſo reſts in him, who hath God in him, to be an everlaſting light in him: ſo that his ſun never goes downe, nor Chriſt in him never ceaſes to ſhine forth in light and glory to him; ſo as according to that ſaying; *There ſhall be no night there,* Rev. 21.25. ſo alſo Rev. 22. 5. Though ſome thinke that this is a very high ſtate; yet experience and Scripture do teſtifie, That it is a ſtate enjoyed, or ſhall be enjoyed, by all or moſt Saints in theſe our dayes, Iſa. 60.19,20. we ſee the promiſe God makes with his people is this.

That the LORD ſhall be unto them an everlaſting light, and God their compleat glory, Iſa. 60.19. Yea, in the 20th verſe; *Their Sun ſhall no more go down, neither their Moon withdraw it ſelf: for the Lord ſhall be their everlaſting light, and the dayes of their mourning ſhall be ended.*

Here we ſee that in the firſt place, there is a ſtate that ſoules may be clouded in, though they have precious workings of God upon them. Secondly, this ſtate is attended with mourning. Thirdly, there is a degree that is above either; where there ſhall be neither withdrawing of light, or clouding, where all mourning ſhall fly away; but the ſoul ſhall be filled with divine light, and God ſhall never cauſe any more clouds to come upon ſuch a ſoul, but his light ſhall be everlaſting, and the glory of God ſhall fill his ſpirit for ever; ſo that God ſhall become the glory of ſuch a ſpirit, in which glory the ſpirit ſhall reſt for ever; ſo that there is a fulneſſe of glory to be enjoyed in the ſpirits of the ſaints when God doth dwell in them, and become a diſpenſation of glory to them; I ſpeak this

in

in reference to the shallow capacity of the creature, and that fulnesse of glory to satisfie the same in every appearance of glory within the Creature: so that now when saints come to enjoy this dispensation from God it being an everlasting dispensation of God in them, which cannot wax old or decay: so are they made to live unchangeable in the same: And this is the stayed Rest of saints: For one thing there is in this: That no soule can truly Rest in any dispensation unlesse it be a dispensation which abides for ever, and cannot be dissolved, so as his Rest cannot be dissolved likewise, so that to Rest thus is stayedly sure, and everlasting, unperishable, and undissolvable: and also he rests in God who lives in everlasting joy and peace, so as nothing can disturb his peace, nor dissolve his joy, so as to cause either to cease. For come what condition will upon the body, yet his spirit is swallowed up with joy: he doth not powre upon creatures as formerly he did: but now he lives by rejoycing, and rejoyces by living; Nothing without him is a trouble to him, such a trouble as touches his spirituall joy: He receives alwayes, praises alwayes, and depends alwayes, so that his spirits are kept in everlasting joy and peace, and all sorrow and mourning is flown away: no more sorrow of spirit is know by him, neither doth he experience any more spirituall pain within him; but instead thereof is establish'd peace and joy for evermore.

FINIS.